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*OF CYRUS*

*BOOKS I. II.*

R. W. TAYLOR

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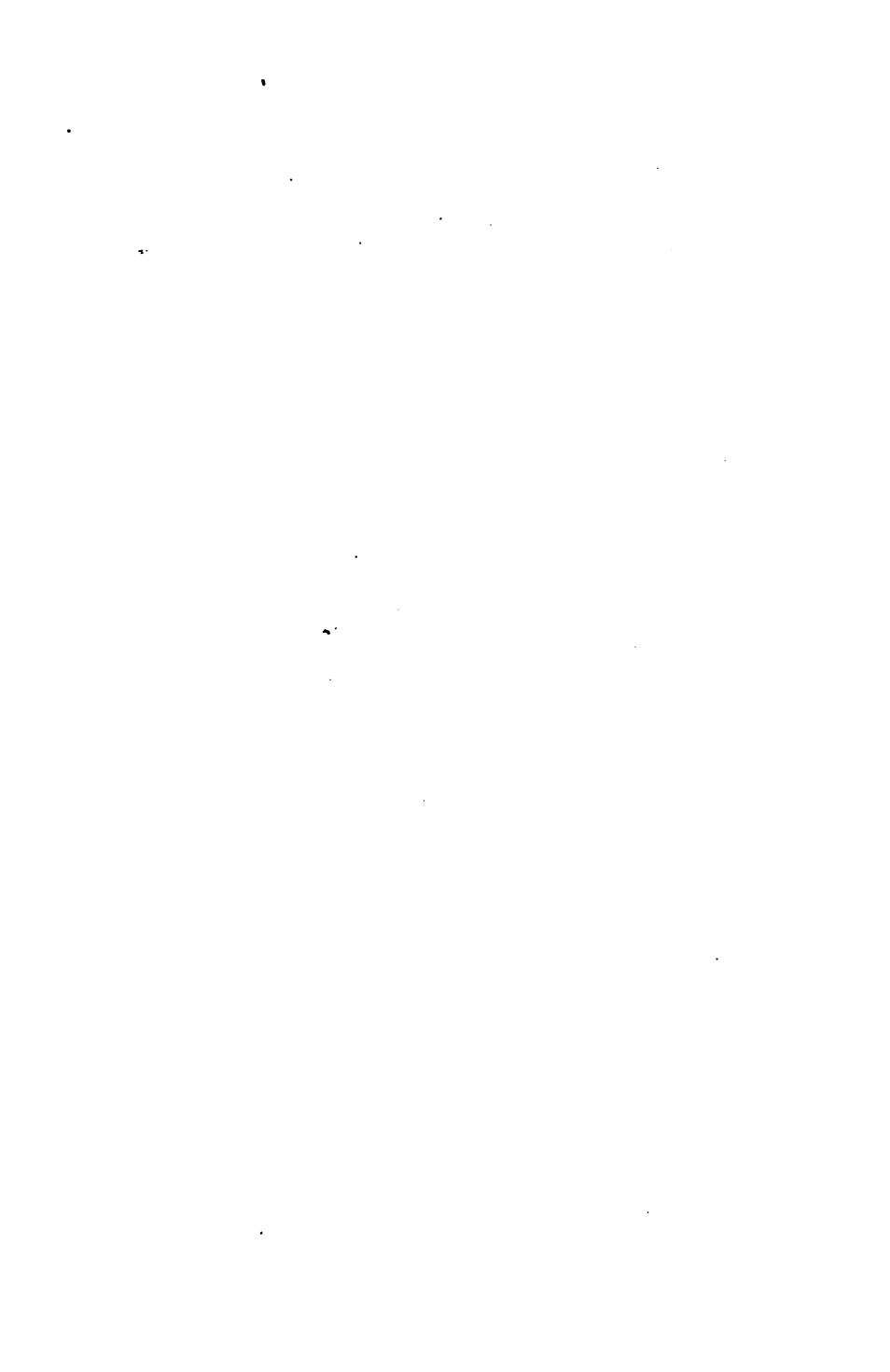
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## EDITOR'S PREFACE.

A WORD or two is necessary to explain the plan of the present edition. In two volumes of *Selections from Ovid* (*Stories from Ovid*, Rugby, W. Billington, Third Edition, 1874; and *Stories from Ovid in Elegiac Verse*, London, Rivingtons, 1876), I have introduced marginal references to the *Public Schools Latin Primer*, to enable the teacher to enforce more easily that constant use of the Grammar which makes boys 'know their way about it,' and that constant application of the rules of Syntax which is so helpful in composition. As the plan has received the approval of several teachers, I was anxious to extend it to the present book. There seems to be no reason why boys should not begin to learn the simpler rules of Greek Syntax when they are able to construe Xenophon, instead of waiting, as they so often do, till they read more difficult authors; but there is no standard Greek Syntax to refer to, corresponding to the Latin Primer either in conciseness or in general acceptance. I have thought it better, therefore, to add to the book itself a short sketch of the main rules, arranged, as far as possible, parallel with the Latin Syntax, with which the pupil is supposed to be familiar. The numerical references inserted in the text are to the

sections in this sketch. In it I am indebted to my friends and colleagues Mr. Arthur Sidgwick and Mr. George Nutt for helpful criticism and suggestions.

The text used is, with one or two slight exceptions, that of Kühner. Of previous editions I gratefully acknowledge my obligations to those of Kühner, Krüger, Vollbrecht, and Rehdantz—especially to the Introduction to the last named—for valuable help. I have purposely abstained from consulting recent English editions. The geographical notes have been written after a careful comparison of Mr. Ainsworth's *Commentary*, Professor Koch's *Zug der Zehntausend*, Colonel Chesney's *Expedition for the Survey of the Euphrates and Tigris*, vol. ii., Layard's *Nineveh and Babylon*, and, for the earlier stages, Mr. Hamilton's *Researches in Asia Minor*.

Any annotated edition of the *Anabasis* would now be very incomplete which did not owe much to Mr. Grote's 69th and following chapters.

RUGBY, *March 1877.*

## INTRODUCTION.

‘WORTHY deeds,’ says Milton, ‘are seldom destitute of worthy relators ;’ but it is rarely that the power of the sword and the skill of the pen are united in the same man to produce such a narrative as is found in the later books of Xenophon’s *Anabasis*. The deeds are worthy ; for there are few more striking pages in the world’s history than that which is filled by the *Retreat of the Ten Thousand*. Entrapped in the very centre of a hostile country, their leaders treacherously slain, without cavalry to protect them from attack, without trusty guides, without maps even to show them their way, through mountain defiles, and over snow-clad heights, they held steadily on in spite of obstacles till they reached their home. Accustomed as we are to the movements of armies along the military roads of Rome and of modern Europe, it is hard to realise the difficulties they had to face in a country whose roads were no more than beaten tracks, which, in a rainy season, would often be like ploughed fields, and where the very possibility of obtaining food must be dependent on the humanity or the fears of a suspicious or hostile population. Such difficulties could only be overcome by a first-rate leader with well-disciplined men. Nowhere is the excellent discipline of the Greeks

more conspicuous. In the march up to Cunaxa they had shown a far from united spirit. Gathered from all quarters to serve as volunteers,—some from poverty, some as political exiles, some from lust for plunder and gain, some from love of enterprise,—they clung to their own independence. The tie which bound them to their leader was of the frailest. They were ready on the slightest pique to attach themselves to another, and some of them abandoned the enterprise altogether. But this independence was their safety. Their obedience was not the mechanical obedience of a modern soldier; it was a reasoning obedience to which their wills consented. And so, when they were bound together by the tie of a common peril, almost of a common despair, they acted in concert, and worked with a will. The contrast between the trained European and the medley armies of the East, such as that which fled from the very sight of Clearchus' men advancing against them, firm and compact, on the battle-field of Cunaxa, has often been repeated in history from Marathon downwards, but here the contrast is a higher one. It is not merely that of military efficiency and inefficiency, but that of the moral training of the free citizen and the cowed helplessness of the slave. The physical training of the Greek had taught him endurance and self-restraint, while his mental and political training had taught him to weigh probabilities and listen to arguments. Nothing is more striking than the deliberate calmness and resolution with which Xenophon's plans are carried out by his men. The born leader is recognised at once, and as long as the

danger lasts he is obeyed. When the peril is over the old independence shows itself in the old ways, and he is fain to confess that 'to exercise command over unwilling subjects is a torment like that of Tantalus.'

But the *Retreat of the Ten Thousand* is no mere illustration of what discipline and courage can do. It was no Balaclava charge, brave but barren. It modified entirely what we may call the foreign policy of the Greeks. The great ogre of the Persian power, which they had feared and tried to conciliate, and had never dreamed of assailing in its own home, was shown to be a hollow phantom :

'That huge great body, which the giant bore,  
Was vanisht quite, and of that monstrous mass  
Was nothing left, but like an empty bladder was.'

Its first-fruits were seen in the ambitious projects of Agesilaus, its full harvest in the conquests of Alexander, which changed the face of the world.

The importance of the *Retreat* has somewhat overshadowed the *Anabasis* proper, the history of which is contained in the first book. And yet it is in itself very remarkable. That a youth of seventeen, trained amidst all the servility of an Eastern court, and sent down to take charge of one of the most important provinces in his father's empire, should at once cast aside the traditions of Oriental rule, and seek to win confidence rather than merely to inspire fear, is a proof of an intellectual power that might have done great things. But we may fairly doubt whether Cyrus, if he had lived, and had completed his victory at Cunaxa, would have achieved all that historians have supposed. The key to his character is



his ambition. Encouraged by his mother in the hope of securing the throne at his father's death, he was but ill satisfied with the practical division of the empire, which Darius indicated by sending him to Sardis. From the first his policy was moulded by the wish to frustrate his father's designs. And he saw at a glance that the Greeks, as trained soldiers, were his best instrument for achieving this purpose. Accordingly, instead of keeping up the 'Divide et impera' policy by which Tissaphernes had tried to weaken the Greeks, he threw all his influence into the cause of those who seemed to be strongest, and helped the Spartans to conquer Athens. He received his reward when the Spartan fleet appeared at Issus, to turn the Syro-Cilician gates, and brought Cheirisophus and his seven hundred volunteers to join him. But convinced as he was of the necessity of conciliating the Greeks, and able to put severe restraint upon himself for this end, through all his kindness and suavity the Oriental nature peeps out. The mutilated bodies that lined the roads near Sardis (i. 9. 13), and the lavish profuseness of his gifts to his favourites, alike betray the Eastern despot. And whatever we may think of the story of his attempt to assassinate his brother, which Xenophon represents as a calumny of Tissaphernes, the ungovernable passion which led to his death at Cunaxa reveals the same nature. It may well be that if he had succeeded, he would merely have been one of those reforming Sultans, from whom at their accession so much is expected, but who find it easier to carry on the old traditions than to innovate and change.

The interest of the 'Anabasis,' however, consists not only in its simple and unadorned narrative of noble deeds, but in its pictures of Greek and Oriental life and character. I have noticed in the notes the repeated proofs of the citizen-like constitution of the Greek army, their assemblies, their votes, and their factions. There is another point worthy of special notice, as showing the relative superiority of the Athenian training to that which was common in the rest of Greece. The army consisted almost entirely of the inhabitants of the Peloponnesus and of Northern Greece, men with whom Athens was especially unpopular, and yet it is an Athenian, whose many-sided excellence marks him out at once for their leader and spokesman; and the gift of speech which was so much cultivated at Athens stood him more than once in good stead. The pictures of Persian life bear testimony to the unchangeableness of the East. There, dress and arms are much the same now as then; the tiara is little else than a fez, the rafts on which the natives crossed the Euphrates with their merchandise are the Keleks which are still used on that river. And the characters too are the same: Tissaphernes might be one of the more able of modern Pashas, full of promise, but empty of performance; Parysatis is the predecessor of the Sultana Valide.

It remains that we should say something of the author. Xenophon was the son of Gryllus, and an Athenian. The dates of his birth and of his death are alike unknown. Strabo records a tradition that Socrates saved his life, when he was serving in the cavalry at the battle of

Delium (B.C. 424) ; but this would make him over forty at the time of Cyrus' expedition, and it is hardly conceivable that at that age he should think it possible that any one should object to his youth.<sup>1</sup> Besides, he more than once appeals to his youth, as a reason for his taking the post of danger, or the post where most exertion is required. It seems best therefore to reject Strabo's story, and, with Mr. Grote (PLATO, vol. iii. p. 564), to put the date of his birth at about 430 B.C. He appears to have been a pupil and companion of Socrates. At the invitation of his friend Proxenus (*ἀρχαῖος φίλος*), he joined Cyrus' expedition, and after the treacherous murder of the Greek generals, became one of the leaders of the army, and by his tact and presence of mind, and by his ready eloquence, was the main author of their safe return. His connection with Cyrus and the Spartans made him unwelcome at Athens, and he appears to have resumed the command of the Cyreians in Asia under Dercylidas and Agesilaus. The latter was recalled from Asia in 394 to fight against the confederate armies of Athens, Thebes and Corinth, and Xenophon returning with him fought against his country at Coronea. Probably in consequence of this (the date is uncertain) he was banished from Athens. At the end of his service with Agesilaus, the Spartans, by way of compensation, granted him a house and land at Scillus, near Olympia. Here he seems to have lived for some years, but the place was retaken by the Eleans not long before the battle of

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<sup>1</sup> This is certainly implied by his words (iii. i. 25), *οὐδὲν προφασίζομαι τὴν ἡλικίαν, ἀλλὰ καὶ ἀκμάζειν ἡγοῦμαι ἐρύκειν ἀπ' ἐμαντοῦ τὰ κακά.*

Mantineia (362 B.C.), and he was obliged to find a home elsewhere. His sentence of banishment was repealed, but he did not return to Athens. He is said to have died at Corinth: probably about 355 B.C.

The *Anabasis* is supposed to have been written at Scillus after the battle of Coronea. It is written in a simple, straightforward style which carries with it the conviction of truthfulness. His other historical work, the *Hellenica*, a continuation of the *History* of Thucydides, is, however, to be read with some caution, his Laconian bias having frequently misled him. His other works are the *Memorabilia*, or *Memoirs* of Socrates, in which he shows from the words and deeds of his teacher that the charges brought against him were untrue; the *Cyropædia*, a kind of historical romance intended to convey his view of the science of government, three dialogues referring to the teaching of Socrates, a political portrait of Agesilaus, and some practical treatises on hunting, and horses, and finance. His style is sober and practical rather than elevated; simple and lucid, but often more effective by its bare narrative of fact than any ornaments of rhetoric could make it.



## HISTORICAL SKETCH.

(BOOKS I. II.)

DARIUS and PARYSATIS, the king and queen of Persia (B.C. 424), had two sons, Arsaces and Cyrus, the former born before, the latter after, their accession to the throne. Cyrus was his mother's favourite, and she did all she could to secure for him the succession to the throne, using the precedent of Xerxes to prove that the son born after his father was king had the better claim. Darius was unwilling to cut off his elder son, but was so far influenced by his wife's solicitations as to give to Cyrus the government of the western portion of the empire, which was at the same time the richest and the most civilised. Cyrus came down to Sardis in 407, during the last period of the great war between Athens and Sparta. He found Tissaphernes, his predecessor, pursuing a double policy, a favourite one in the East, of playing off one rival against the other till both should be too weak to interfere with his own plans, or with the Persian dominion in Asia Minor. But this policy did not suit Cyrus. He saw at once the superiority of the Greek tactics and the Greek soldiery, and determined to turn it to account by giving a hearty support to Sparta, that, when Sparta remained mistress in Greece, he might be repaid by her help in his own designs upon

the kingdom. For he was an ambitious youth, and was not at all content with the dependent position in which he would be left if his brother were king of Persia. Towards the end of the year 405 he was summoned to his father's side, and shortly after was called to his deathbed. Already rumour had been busy with his name, and he was accused of acts which implied a casting off of his dependence, and when, at his brother's assumption of the regal insignia (as Artaxerxes II.), Tissaphernes charged him with plotting the death of the king, the charge was plausible enough to stir Artaxerxes to ungovernable rage. Whether there was any truth in the charge or not we do not know; it required all his mother's influence to save him from its consequences. He returned to his satrapy, and at once set about engaging troops under Greek leaders on various pretexts. First he won over the Greeks of the Ionian towns, by representing Tissaphernes as a traitor to their interests, and then subsidised some of his Greek friends, who were engaged in border or in faction fights at home, on condition of their coming with their troops to his aid when summoned. The chief of these friends was Clearchus, a Spartan officer in temporary disgrace, who at the head of a band of mercenaries was defending the Greek towns on the Hellespont against the inroads of the neighbouring Thracians. When at last his preparations were complete, in the spring of 401 B.C., he summoned the different contingents of his force to Sardis, and set out upon the march. His destination was at first kept a profound secret; the marauding habits of the hill-tribes of *Pisidia* gave him a plausible pretext for his expedi-

tion. But Tissaphernes, whose eyes were sharpened by jealousy, was not taken in by this pretext, and at once posted off with a small escort to warn the king.

From Sardis the army marched by way of Colossae, Celaenae, Peltae, Ceramorum Agora (see *Itinerary and Notes*) to Caystri Campus. Here it was met by Epyaxa, the wife of Syennesis, the hereditary prince of Cilicia, who brought with her considerable treasure, which enabled Cyrus to discharge his arrears of pay. Plutarch tells us that Cyrus relied not merely on his own capacity but upon the discontent of the subject races of Persia, and it seems pretty plain that Syennesis was in the secret of his designs and favoured them. At the same time he took care to protect himself in case of failure. Menon, with some of the Greeks, accompanied Epyaxa to her home by a less frequented pass, and so the main pass of the Cilician Gates was turned ; but though the queen was in his company, a semblance of resistance was kept up, and some of Menon's men were slain. After this Cyrus, with the rest of his army, found the main pass undefended, and came down to Tarsus.

Here the independent spirit of the Greek soldiers broke out. It was plain that Pisidia was all a sham, and they suspected already what was their destination. There were men with the army who had before made the journey, and probably their report was not very satisfactory ; besides which the Greek did not love to go far away from the sea ; and so Clearchus's troops broke out into open mutiny. But by skilful management, and by appeals to their fears and their cupidity, it was soon appeased, and they agreed to accompany their leader



as far as the Euphrates. He did not yet venture to tell them the whole truth as to his plans.

The march through Cilicia into Syria, involving three or four defensible passes, might have been fraught with some difficulty, had the Persian general Abrocomas offered any resistance. But he too, like Syennesis, preferred to make himself safe in any event, and fell back upon Phoenicia. Cyrus had provided for the passes along the sea-shore by ordering his fleet to rendezvous on the Cilician coast so as to convey troops, if need be, to the rear of the enemy, but there was a fourth pass, that of the Amanus, which could not thus be turned. It was, however, undefended.

Before the army turned inland, the troops of Xenias, who had before accompanied Cyrus to Babylon and knew something of the way, deserted. Cyrus was too wise to take any revenge for their conduct, and by his clemency in letting them get away unhurt raised the confidence of the other troops. After a somewhat uninteresting journey across the Syrian desert they came to the Euphrates at Thapsacus. Thence having crossed the river, they continued their march along its left bank, having at times some difficulty in procuring supplies. During the march, the jealousies which beset an army of mercenaries showed themselves. Clearchus, presuming on his position as Cyrus's chief adviser, took upon himself to punish one of Menon's troop as the aggressor in a quarrel with one of his own soldiers; Menon's men, naturally resenting this, assaulted him as he was riding through their camp. Clearchus resolved upon reprisals, and resenting the interference of

Proxenus, who tried to make peace, could only in the end be appeased by Cyrus himself, who pointed out to them that their only strength and safety lay in their being united.

After twenty-seven days' hard marching they came to Pylae, where the valley of the Euphrates opens out into the plain of Babylonia, and on leaving it were met by a new danger. Orontes, an old rival of Cyrus, came forward and offered, if Cyrus would put a thousand horse under his command, to put a stop to the destruction of provisions by the enemy's forces, who were now coming in sight, and to prevent information of his movements being conveyed to the king. His real purpose, which was to desert with this force to the king (and in cavalry Cyrus was not strong), was revealed to Cyrus by the messenger whom he had trusted, and the Persian officers with Clearchus were summoned to decide on his fate. He confessed his guilt, and was judged worthy of death, and handed over to the chief of the guard for execution.

The near approach of the enemy's forces made Cyrus prepare for an engagement. He stimulated the Greeks by liberal promises to fight bravely on his behalf. The forces were very unevenly matched, but in spite of his great preponderance in numbers, Artaxerxes had taken steps to prevent their further advance into the country, or else to shut them in, by digging an artificial trench across from the Median wall to within about twenty feet of the Euphrates. It was however undefended, and Cyrus's troops moved on without interruption till they reached the plain of Cunaxa, a village

some fifty miles from Babylon. With no enemy in view, they had been marching in somewhat loose order, and when they heard that the king's army was approaching in battle array, there was at first some confusion. Gradually however they were got into battle order, the Greeks on the right, with their right flank on the river ; Cyrus in the centre, and Ariaëus on the left. The enemy's line so far outreached theirs that its centre, where Artaxerxes was stationed, was outside Cyrus's left wing. Cyrus saw the advantage which this gave to his opponents, and called upon Clearchus to post himself opposite the Persian centre ; the best troops were there, and if they could be routed by a vigorous onset, the battle was won. But Clearchus was either timid, or, Spartan-like, devoted to one rule of thumb, and would not abandon the Greek post of honour, the right wing. When the battle began, the Greek light-armed, who were opposite to Tissaphernes, made way for his horsemen, and let them charge through them without inflicting any loss upon them, while the Grecian hoplites, though in their eagerness to charge they got somewhat out of line, so terrified the Persian forces, that they turned round and fled. While this was going on on the right of Cyrus's position, Artaxerxes had seen his advantage, and prepared by a flank movement to surround his brother's troops. But Cyrus too was on the watch, and as soon as he caught sight of his foe, rushed upon him and wounded him. In the *mêlée* that ensued he himself was slain.

Meanwhile the Greeks were following up their victory almost too far, and Tissaphernes and the king had time

to plunder their camp and carry off all their provisions, when the Greeks, as they returned, fell in with this body of pillagers, who again fled before them at their first onset, and did not rest till they reached a place of shelter.

It was not till the following morning (Sept. 4?) that the Greeks were made aware of Cyrus's death. But notwithstanding they looked upon themselves as victors, and claimed to dispose of the prize of the day. In this view they sent to Ariaeus, and offered to put him on the Persian throne. But Ariaeus knew very well that while Cyrus, a prince of royal blood, might, if victorious, have gained the submission of haughty Persian nobles, the case was very different with a member of their own order. There were others of higher rank than himself who would not submit to his sway.

Meantime Tissaphernes had not been idle. Envoys were sent to the Greek leaders claiming the victory for the king, since Cyrus was dead, and calling upon them to surrender their arms. Clearchus, who was waiting for a reply from Ariaeus, put them off with an ambiguous reply; but afterwards advised his men to accept Ariaeus's offer that they should join him in his retreat. With this view they started, and Ariaeus promised to lead them home by another way from that by which they had come, and which could no longer supply them with provisions. But they had not gone far before they came within reach of Artaxerxes's army, which showed such panic fear of them that they resolved to make a firmer stand, and to dictate their own terms. And first they said plainly that before they

would listen to any proposals of truce they must be fed. They were supplied with food, and then conferred with Tissaphernes as to the terms on which they would quietly evacuate the king's territory. Clearchus protested that they had no personal feeling against Artaxerxes, that if he treated them kindly they would show him the same gratitude as they had shown to Cyrus, but that they were resolved not to put up with injustice. Three days after Tissaphernes returned bringing the consent of the king to a treaty which should insure them a peaceful passage with him for their guide through the king's territory, on condition that they did no damage. They subscribed to this treaty, and promised to wait for Tissaphernes's return. He was absent at court for twenty days, and was using his time to some purpose. Rumours had already begun to get about in the Greek camp to the effect that Ariaeus was playing them false, when Tissaphernes reappeared. On his arrival they began the march, but having had their suspicions roused, they kept clear of the Persians both on the march and in their encampment, Ariaeus consorting with the latter. In this way they marched for five days to the Tigris, passing within the Median wall on their way. Their journey was not accomplished without some petty bickerings and quarrels, and when they reached the Tigris, the Persians showed their fear of their settling as conquerors in the land, by using every means to get them across the river. The Greeks on their part were not anxious to stay, and having crossed the Tigris marched on for eleven days till they reached the banks of the greater Zab. On the

way they met a bastard brother of Cyrus and Artaxerxes, bringing reinforcements to join the king, and subsequently plundered, with Tissaphernes's permission, some villages which formed part of the appanage of Parysatis. Whilst they were camping on the banks of the Zab, Clearchus resolved to try and put an end to the infinite jealousies and misunderstandings which were constantly disturbing their comfort. He therefore sought an interview with Tissaphernes, who, after protesting his good faith to the Greeks, undertook that if the Greek leaders would come to his quarters he would disclose to them who it was that had been making mischief. Clearchus went on the following day with four generals and 200 soldiers with their captains : but when they entered the camp of the Persians, the soldiers were at once cut down and the generals detained as prisoners. Clearchus, Proxenus, Agias, and Socrates, were shortly afterwards beheaded, while Menon, who was probably the traitor, if there was one, was tortured and kept alive for a year, and then put to death as a criminal.

## ITINERARY OF THE ANABASIS (After Kühner).

	Para- sangs.	Days' Jour- neys.	Days' Halts.	Date.
Sardis to the Maeander (i. 2. 5), .	22	3	...	March 7-9, B.C. 401.
To Colossae (i. 2. 6), . . . .	8	1	...	" 10.
At Colossae, . . . . .	...	...	7	" 11-17.
To Celaenae (i. 2. 7), . . . .	20	3	...	" 18-20.
At Celaenae (i. 2. 8, 9), . . . .	...	...	30	" 21—April 19.
To Peltae (i. 2. 10), . . . .	10	2	...	April 20-21.
At Peltae, . . . . .	...	...	3	" 22-24.
To Κερδμων 'Αγορά (i. 2. 10), .	12	2	...	" 25-26.
To the plain of Cayster (i. 2. 11),	30	3	...	" 27-29.
At the plain of Cayster, . . . .	...	...	5	" 30—May 4.
To Thymbrium (i. 2. 13), . . . .	10	2	...	May 5-6.
To Tyriaeum (i. 2. 14), . . . .	10	2	...	" 7-8.
At Tyriaeum, . . . . .	...	2	3	" 9-11.
To Iconium (i. 2. 19), . . . .	20	3	...	" 12-14.
At Iconium, . . . . .	...	...	3	" 15-17.
Through Lycaonia (to Kara Bunar or Laranda) (i. 2. 19), . . . .	30	5	...	" 18-22.
To Tyana (i. 2. 19), . . . .	25	4	...	" 23-26.
At Tyana, and in the neighbour- ing plain (i. 2. 21), . . . .	...	...	4	" 27-30.
Through the Cilician Gates (i. 2. 21), . . . . .	25	4	...	" 31—June 3.
At Tarsus (i. 3.), . . . . .	...	...	20	June 4-23.
To the Psarus (i. 4. 1.), . . . .	10	2	...	" 24-25.
To the Pyramus (i. 4. 1), . . . .	5	1	...	" 26.
To Issus (i. 4. 1), . . . . .	15	2	...	" 27-28.
At Issus (i. 4. 2, 3), . . . .	...	...	3	" 29—July 1.
To the Syro-Cilician Gates (i. 4. 4), . . . . .	5	1	...	July 2.
To Myriandos (i. 4. 6), . . . .	5	1	...	" 3.
At Myriandos, . . . . .	...	...	7	" 4-10.
To the Chalos (i. 4. 9), . . . .	20	4	...	" 11-14.
To the Dardas (i. 4. 10), . . . .	30	5	...	" 15-19.
To Thapsacus (i. 4. 11), . . . .	15	3	...	" 19-22.
At Thapsacus, . . . . .	...	...	5	" 23-27.
To the Araxes (i. 4. 19), . . . .	50	9	...	" 28—August 5.
At the Araxes, . . . . .	...	...	3	August 6-8.
To Corsote (i. 5. 4), . . . . .	35	5	...	" 9-13.
At Corsote, . . . . .	...	...	3	" 14-16.
To Pylae (i. 5. 5), . . . . .	90	13	...	" 17-29.
Through Babylonia (i. 7. 1), . .	15	4	...	" 30—Sept. 2.
TOTAL, Sardis to Cunaxa, . .	517	84	96	

With this compare ii. 2. 6, and Note.

ITINERARY OF THE KATABASIS, AS  
FAR AS THE ZAB.

	Para- sangs.	Days' Jour- neys.	Days' Halts.	Date.
Day of the Battle (i. 8), . . .	...	...	1	Sept. 3, 401 B.C.
Day after the Battle (ii. 2. 1) . .	...	...	1	" 4
To certain villages with Ariaeus (ii. 2. 8) . . . . .	?	2	...	" 5-6.
Waiting for Tissaphernes (ii. 3), . .	...	...	23	" 7-29.
To the Median wall (ii. 4. 9-12), . .	?	3	...	" 30—Oct. 2.
To Sittake (ii. 4. 13), . . . . .	8	2	...	October 3-4.
To the Physcus (ii. 4. 25), . . . .	20	4	...	" 5-8.
Through Media (ii. 4. 27) . . . . .	30	6	...	" 9-14.
To Caenae (ii. 4. 28), . . . . .	4	1	...	" 15.
To the Zab (ii. 5. 1), . . . . .	16	4	...	" 19.
At the Zab, . . . . .	...	...	3	" 20-22.





**ΧΕΝΟΦΩΝΤΟΣ**  
**ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ**  
**ΒΙΒΛΙΟΝ ΠΡΩΤΟΝ.**

\* \* The numbers above the line refer to the Rules of Syntax which follow the text, and apply to the words which they follow.

*THE MARCH TO THE EUPHRATES. BATTLE OF CUNAXA.  
DEATH OF CYRUS.*

**CHAPTER I.**

*The two brothers summoned to their father's deathbed.*

1. ΔΑΡΕΙΟΥ καὶ Παρυσάτιδος<sup>31</sup> γίγονται παῖδες δύο, πρεσβύτερος μὲν Ἀρταξέρξης<sup>3</sup> νεώτερος δὲ Κύρος. Ἐπεὶ<sup>32</sup> δὲ ἡσθένει Δαρείος καὶ ὑπώπτευε τελευτὴν τοῦ βίου, ἐβούλετο τῷ<sup>33</sup> παίδε ἀμφοτέρῳ παρῆναι.<sup>43</sup> 2. Ὁ μὲν οὖν πρεσβύτερος παρὼν<sup>59</sup> ἐτύγχανε· Κύρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς, ἧς<sup>25</sup> αὐτὸν σατράπην ἐποίησε, καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων, ὅσοι<sup>45</sup> εἰς Καστωλοῦ πεδῖον ἀθροίζονται.<sup>41b</sup> Ἀναβαίνει οὖν ὁ Κύρος λαβὼν Τισσαφέρην ὡς φίλον, καὶ τῶν Ἑλλήνων<sup>21a</sup> δὲ ἔχων ὀπλίτας ἀνέβη τριακοσίους, ἄρχοντα δὲ αὐτῶν<sup>25</sup> Ξενίαν Παρράσιον.

*Tissaphernes proves a false friend. Cyrus, released by his mother's influence, prepares to supplant his brother.*

3. Ἐπειδὴ<sup>32</sup> δὲ ἐτελεύτησε Δαρείος, καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρνης διαβάλλει<sup>32a</sup> τὸν Κύρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύει<sup>43b</sup> αὐτῷ. Ὁ δὲ πείθεται τε καὶ συλλαμβάνει Κύρον ὡς ἀποκτενῶν.<sup>50a</sup> ἡ δὲ μήτηρ ἐξαιτησαμένη<sup>41b</sup> αὐτὸν ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν. 4. Ὁ δ' ὡς<sup>52</sup> ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθεὶς,<sup>50b</sup> βουλεύεται, ὅπως μήποτε ἔτι ἔσται<sup>50c</sup> ἐπὶ τῷ ἀδελφῷ, ἀλλ', ἣν δύνηται, βασιλεύσει αὐτ' ἐκείνου. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ,<sup>27</sup> φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην.<sup>3</sup> 5. Ὅστις δ' ἀφικνοῖτο<sup>40b, 48</sup> τῶν παρὰ βασιλέως<sup>3a</sup> πρὸς αὐτόν, πάντας οὕτω

διατιθεὶς ἀπεπέμπετο, ὥσθ' ἑαυτῷ<sup>16</sup> μᾶλλον φίλους εἶναι<sup>49</sup> ἢ βασιλεῖ. Καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων<sup>23</sup> ἐπεμελείτο, ὥς πολεμεῖν τε ἱκανοὶ εἴησαν<sup>50</sup> καὶ εὐνοϊκῶς ἔχοιεν αὐτῷ.

*Cyrus collects Greek troops, on the plea of defending the Ionian Greeks against the intrigues of Tissaphernes.*

6. Τὴν δὲ Ἑλληνικὴν δύναμιν ἡθροίζεν ὡς μάλιστα ἐδύνατο<sup>51</sup> ἐπικρυπτόμενος, ὅπως ὁ τι ἀπαρασκευότατον λάβοι<sup>50</sup> βασιλέα. Ὡς οὖν ἐποίειτο<sup>41b</sup> τὴν συλλογὴν. Ὅπως εἶχε φυλακὰς ἐν ταῖς πόλεσι, παρηγγεῖλε τοῖς φρουράρχοις<sup>18</sup> ἐκάστοις λαμβάνειν ἄνδρας Πελοποννησίους ὃ τι πλείστους καὶ βελτίστους,<sup>52</sup> ὥς ἐπιβουλεύοντος<sup>58a</sup> Τισσαφέρνους ταῖς πόλεσι. Καὶ γὰρ ἦσαν αἱ Ἴωνικαὶ πόλεις Τισσαφέρνους<sup>21</sup> τὸ ἀρχαῖον,<sup>14a</sup> ἐκ βασιλέως δεδομένα, τότε δ' ἀφεστῆκεσαν πρὸς Κῦρον πᾶσαι πλὴν Μιλήτου.<sup>57</sup>

7. Ἐν Μιλήτῳ δ' ὁ Τισσαφέρνης προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομένους,<sup>48c</sup> ἀποστῆναι πρὸς Κῦρον, τοὺς μὲν αὐτῶν<sup>21a</sup> ἀπέκτεινε, τοὺς δ' ἐξέβαλεν. Ὁ δὲ Κῦρος ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στράτευμα, ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν, καὶ ἐπειρᾶτο κατάγειν<sup>29c</sup> τοὺς ἐκπεπτωκότας. Καὶ αὕτη αὖ ἄλλη πρόφασις ἦν αὐτῷ τοῦ ἀθροίζειν<sup>30</sup> στράτευμα.

*Artaxerxes hoodwinked.*

8. Πρὸς δὲ βασιλέα πέμπων ἡξίου, ἀδελφὸς ὢν<sup>58a</sup> αὐτοῦ, δοθῆναι οἱ ταύτας τὰς πόλεις μᾶλλον ἢ Τισσαφέρνῃν ἄρχειν αὐτῶν.<sup>25</sup> καὶ ἡ μήτηρ συνέπραττεν αὐτῷ<sup>18</sup> ταῦτα. ὥστε βασιλεὺς τῆς μὲν πρὸς ἑαυτὸν ἐπιβουλῆς<sup>23</sup> οὐκ ᾔσθάνετο,<sup>49</sup> Τισσαφέρνει<sup>16</sup> δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα δαπανᾶν ὥστε οὐδὲν ἦχθετο αὐτῶν πολεμούντων.<sup>27</sup> Καὶ γὰρ ὁ Κῦρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων ὧν<sup>4a</sup> Τισσαφέρνης ἐτύχανεν ἔχων.<sup>59</sup>

*Greek mercenaries collected under various pretexts by Clearchus on the Hellespont, by Aristippus in Thessaly, and by Proxenus and others in Asia Minor.*

9. Ἄλλο δὲ στράτευμα συνελέγετο αὐτῷ<sup>17</sup> ἐν Χερρονήσῳ τῇ καταντιπέρας Ἀβύδου<sup>28</sup> τόνδε τὸν τρόπον.<sup>14b</sup> Κλέαρχος Λακεδαιμόνιος φυγὰς ἦν. Τούτῳ<sup>15</sup> συγγενόμενος ὁ Κῦρος ἡγάσθη τε αὐτὸν καὶ δίδωσιν αὐτῷ μυρίους δαρείκους. Ὁ δὲ λαβὼν τὸ

χρυσίον στράτευμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων, καὶ ἐπολέμει, ἐκ Χερρονήσου ὁρμώμενος, τοῖς<sup>58f</sup> Θραξί<sup>16</sup> τοῖς ὑπὲρ Ἑλλησποντου οἰκοῦσι, καὶ ὠφέλει τοὺς Ἕλληνας· ὥστε καὶ χρήματα συνεβάλλοντο<sup>49a</sup> αὐτῷ<sup>17</sup> εἰς τὴν τροφήν τῶν στρατιωτῶν αἱ Ἑλλησποντιακαὶ πόλεις ἐκούσαι. Τοῦτο δ' αὖ οὕτω τρεφόμενον<sup>59</sup> ἐλάνθανεν αὐτῷ<sup>17</sup> τὸ<sup>6a</sup> στράτευμα. 10. Ἀρίστιππος δὲ ὁ Θετταλὸς ξένος ὦν ἐτύγχανεν αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν οἴκοι<sup>8</sup> ἀντιστασιωτῶν ἔρχεται πρὸς τὸν Κῦρον, καὶ αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους καὶ τριῶν μηνῶν μισθόν,<sup>13a</sup> ὡς οὕτω περιγενόμενος ἂν<sup>55a</sup> τῶν ἀντιστασιωτῶν.<sup>25</sup> Ὁ δὲ Κῦρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ἑξ μηνῶν μισθόν, καὶ δεῖται αὐτοῦ<sup>23</sup> μὴ<sup>62a</sup> πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώτας, πρὶν ἂν<sup>52b</sup> αὐτῷ συμβουλευῇται. Οὕτω δὲ αὖ τὸ ἐν Θετταλίᾳ<sup>8</sup> ἐλάνθανεν αὐτῷ τρεφόμενον στράτευμα. 11. Πρόξενον δὲ τὸν Βοιώτιον, ξένον ὄντα αὐτῷ,<sup>16</sup> ἐκέλευσε λαβόντα ἄνδρας ὃ τι πλείστους παραγενέσθαι, ὡς ἐς Πισίδας βουλόμενος<sup>58b</sup> στρατεύεσθαι, ὡς πράγματα παρεχόντων τῶν Πισιδῶν τῇ ἑαυτοῦ χώρᾳ.<sup>17</sup> Σοφαίνετον δὲ τὸν Στυμφάλιον καὶ Σωκράτην τὸν Ἀχαιὸν, ξένους ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόντας ἐλθεῖν ὃ τι πλείστους, ὡς πολεμήσων<sup>50a, 58d</sup> Τισσαφέρη σὺν τοῖς φυγάσι τῶν Μιλησίων. Καὶ ἐποιοῦν οὕτως οἱ τοι.

## CHAPTER II.

*Cyrus calls together his troops, nominally for an expedition against Pisidia. Their numbers. The rendezvous at Sardis. Tissaphernes gives the alarm.*

1. Ἐπεὶ δ' ἐδόκει ἤδη πορεύεσθαι<sup>29a</sup> αὐτῷ ἄνω, τὴν μὲν πρόφασιν ἐποιεῖτο ὡς Πισίδας βουλόμενος<sup>58b</sup> ἐκβαλεῖν παντάπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ τούτους τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικὸν ἐνταῦθα στράτευμα· καὶ παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι<sup>18</sup> ἡκὲν ὅσον ἦν αὐτῷ<sup>17b</sup> στράτευμα, καὶ τῷ Ἀριστίπῳ συναλλαγέντι πρὸς τοὺς οἴκοι<sup>8a</sup> ἀποπέμψαι πρὸς ἑαυτὸν ὃ εἶχε στράτευμα· καὶ Ξενίᾳ τῷ Ἀρκάδι, ὃς αὐτῷ<sup>17a</sup> προστήκει τοῦ ἐν ταῖς πόλεσι ξενικοῦ,<sup>25</sup> ἡκὲν παραγγέλλει λαβόντα

τοὺς ἄνδρας, πλὴν ὅπόσοι ἱκανοὶ ἦσαν τὰς ἀκροπόλεις φυλάττειν.<sup>29c</sup>  
 2. Ἐκάλεσε δὲ καὶ τοὺς Μίλητον πολιορκούντας, καὶ τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεύεσθαι,<sup>44</sup> ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν<sup>55</sup> ἐφ' ᾧ ἐστρατεύετο, μὴ πρόσθεν παύσασθαι, πρὶν αὐτοὺς κατάγοι<sup>53b</sup> οἴκαδε. Οἱ δὲ ἡδέως ἐπείθοντο· ἐπιστευον γὰρ αὐτῷ.<sup>16</sup> καὶ λαβόντες τὰ ὄπλα παρήσαν εἰς Σάρδεις.  
 3. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων<sup>54</sup> λαβὼν παρεγένετο εἰς Σάρδεις, ὀπλίτας εἰς τετρακισχιλίους. Πρόξενος δὲ παρὴν ἔχων ὀπλίτας μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνήτας δὲ πεντακοσίους· Σοφαίνετος δὲ ὁ Στυμφάλιος ὀπλίτας ἔχων χιλίους· Σωκράτης δὲ ὁ Ἀχαιοὺς ὀπλίτας ἔχων ὡς πεντακοσίους. Πασίων δὲ ὁ Μεγαρεὺς εἰς τριακοσίους μὲν ὀπλίτας, τριακοσίους δὲ πελταστὰς ἔχων παρεγένετο· ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον στρατευομένων.<sup>21a</sup> Οὗτοι μὲν εἰς Σάρδεις αὐτῷ<sup>17a</sup> ἀφίκοντο. 4. Τισσαφέρνης δὲ κατανοήσας ταῦτα, καὶ μείζονα ἡγησάμενος<sup>58a</sup> εἶναι ἢ ὡς ἐπὶ Πισίδας τὴν παρασκευὴν, πορεύεται ὡς<sup>57c</sup> βασιλέα ἢ ἐδύνατο τάχιστα, ἱππέας ἔχων ὡς πεντακοσίους.  
 5. Καὶ βασιλεὺς μὲν δὴ, ἐπεὶ ἤκουσε<sup>52</sup> παρὰ Τισσαφέρνου τὸν Κύρου στόλον, ἀντιπαρεσκευάζετο.

*Beginning of the March. Starting from Sardis, they pass through Lydia and Phrygia to Celaenae.*

Κύρος δὲ ἔχων, οὓς εἴρηκα, ὥρμᾶτο ἀπὸ Σάρδεων· καὶ ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς,<sup>14a</sup> παρασάγγας εἴκοσι καὶ δύο,<sup>8</sup> ἐπὶ τὸν Μαίανδρον ποταμόν. Τούτου τὸ εὖρος δύο πλέθρα· γέφυρα δὲ ἐπὴν ἐξευγμένη πλοίοις ἐπτά.<sup>19a</sup> 6. Τοῦτον διαβὰς<sup>58b</sup> ἐξελαύνει διὰ Φρυγίας σταθμὸν ἓνα, παρασάγγας ὀκτὼ, εἰς Κολοσσὰς, πόλιν οἰκουμένην καὶ εὐδαίμονα καὶ μεγάλην. Ἐνταῦθα ἔμεινεν ἡμέρας ἐπτά.<sup>14a</sup> καὶ ἦκε Μένων ὁ Θετταλὸς, ὀπλίτας ἔχων χιλίους καὶ πελταστὰς πεντακοσίους, Δόλοπας καὶ Αἰνιάνας καὶ Ὀλυνθίους. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας εἴκοσιν, εἰς Κελαινὰς, τῆς Φρυγίας<sup>21</sup> πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα.

*Royal palaces at Celaenae. Traditions of the place.*

7. Ἐνταῦθα Κύρῳ<sup>17b</sup> βασίλεια ἦν καὶ παράδεισος μέγας ἀγρίων θηρίων<sup>26a</sup> πλήρης, ἃ ἐκεῖνος ἐθήρευεν ἀπὸ ἵππου, ὁπότε γυμνάσαι

βούλοιοτο<sup>40b</sup> ἑαυτὸν τε καὶ τοὺς ἵππους. Διὰ μέσου<sup>50</sup> δὲ τοῦ παραδείσου ρεῖ ὁ Μαϊάνδρος ποταμός· αἱ δὲ πηγαὶ αὐτοῦ εἰσὶν ἐκ τῶν βασιλείων· ρεῖ δὲ καὶ διὰ τῆς Κελαινῶν πόλεως. 8. Ἔστι δὲ καὶ μεγάλου βασιλέως βασιλεία ἐν Κελαιναῖς ἐρμυνὰ ἐπὶ ταῖς πηγαῖς τοῦ Μαρσίου ποταμοῦ ὑπὸ τῇ ἀκροπόλει.<sup>66</sup> ρεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς τὸν Μαϊάνδρον· τοῦ δὲ Μαρσίου τὸ εὐρὸς ἐστὶν εἴκοσι καὶ πέντε ποδῶν.<sup>55a</sup> Ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι<sup>53a, Obs.</sup> Μαρσίαν, νικήσας<sup>53b</sup> ἐρίζοντά οἱ περὶ σοφίας, καὶ τὸ δέρμα κρεμάσαι ἐν τῷ ἄντρῳ, ὅθεν αἱ πηγαί· διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται Μαρσίας. 9. Ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἡττηθεὶς τῇ μάχῃ ἀπεχώρει,<sup>52</sup> λέγεται οἰκοδομήσαι ταῦτά τε τὰ βασιλεία καὶ τὴν Κελαινῶν ἀκρόπολιν.

*Halt and review of the Greek troops.*

Ἐνταῦθα ἔμεινε Κύρος ἡμέρας τριάκοντα.<sup>14a</sup> καὶ ἦκε Κλέαρχος ὁ Λακεδαιμόνιος, φυγὰς, ἔχων ὀπλίτας χιλίους καὶ πελταστὰς Θρᾶκας ὀκτακοσίους καὶ τοξότας Κρήτας διακοσίους. Ἄμα δὲ καὶ Σῶσις παρῆν ὁ Συρακόσιος ἔχων ὀπλίτας τριακοσίους, καὶ Σοφαίνετος ὁ Ἀρκὰς ἔχων ὀπλίτας χιλίους. Καὶ ἐνταῦθα Κύρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες ὀπλίται μὲν μύριοι καὶ χίλιοι, πελτασται δὲ ἀμφὶ τοὺς δισχιλίους.

*The March continued through Phrygia. The pay of the troops in arrears. Eryaxa visits Cyrus and brings him treasure.*

10. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Πέλτας, πόλιν οἰκουμένην.<sup>8</sup> Ἐνταῦθα ἔμεινε ἡμέρας τρεῖς, ἐν αἷς Ξενίας ὁ Ἀρκὰς τὰ Λύκαυα<sup>13</sup> ἔθυσσε καὶ ἀγῶνα ἔθηκε· τὰ δὲ ἀθλα ἦσαν<sup>14</sup> στλεγγίδες χρυσαί· ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κύρος. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δώδεκα, εἰς Κεραμῶν ἀγορὰν, πόλιν οἰκουμένην, ἐσχάτην πρὸς τῇ Μυσίᾳ χώρῃ. 11. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας τριάκοντα, εἰς Καῦστρον πεδίον, πόλιν οἰκουμένην. Ἐνταῦθα ἔμεινε ἡμέρας πέντε· καὶ τοῖς στρατιώταις ὠφέιλετο μισθὸς πλέον ἢ τριῶν μηνῶν, καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας ἀπῆτουν. Ὁ δὲ ἑλπίδας λέγων διήγε καὶ δηλὸς ἦν ἀνιῶμενος.<sup>59</sup> οὐ γὰρ ἦν πρὸς τοῦ Κύρου

τρόπου ἔχοντα<sup>58c</sup> μὴ ἀποδιδόναι. 12. Ἐνταῦθα ἀφικνεῖται Ἐπύραξα ἡ Συνενέσιος γυνὴ τοῦ Κιλίκων βασιλέως παρὰ Κῦρον.<sup>58</sup> καὶ ἐλέγετο<sup>58a, Obs.</sup> Κύρῳ δοῦναι χρήματα πολλά. Τῇ δ' οὖν στρατιῇ τότε ἀπέδωκε Κύρος μισθὸν τεττάρων μηνῶν. 13. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Θύμβριον, πόλιν οἰκουμένην. Ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη ἡ Μίδου<sup>51</sup> καλουμένη τοῦ Φρυγῶν βασιλέως, ἐφ' ἣ λέγεται Μίδας τὸν Σάτυρον θηρεύσαι, οἷνφ κεράσας<sup>58f</sup> αὐτήν.

*At Tyriaeum a review of the troops takes place at Epyaxa's request.  
The activity of the Greeks creates a panic amongst the barbarians.*

14. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Τυριαῖον, πόλιν οἰκουμένην. Ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς. Καὶ λέγεται δεηθῆναι ἡ Κίλισσα Κύρου<sup>53</sup> ἐπιδεῖξαι<sup>44</sup> τὸ στράτευμα αὐτῇ· βουλόμενος οὖν ἐπιδεῖξαι ἐξέτασιν ποιεῖται ἐν τῷ πεδίῳ τῶν Ἑλλήνων καὶ τῶν βαρβάρων. 15. Ἐκέλευσε δὲ τοὺς Ἑλληνας, ὥς<sup>57</sup> νόμος αὐτοῖς εἰς μάχην, οὕτω ταχθῆναι<sup>53</sup> καὶ στήναι, συντάξαι δὲ ἕκαστον τοὺς ἑαυτοῦ. Ἐτάχθησαν οὖν ἐπὶ τεττάρων· εἷχε<sup>53</sup> δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ, τὸ δὲ εὐνύμνον Κλέαρχος καὶ οἱ ἐξ ἐκείνου, τὸ δὲ μέσον οἱ ἄλλοι στρατηγοί. 16. Ἐθεώρει οὖν ὁ Κύρος πρῶτον μὲν τοὺς βαρβάρους· οἱ δὲ παρήλυνον τεταγμένοι κατὰ ἵλας καὶ κατὰ τάξεις· εἶτα δὲ τοὺς Ἑλληνας, παρελαύνων ἐφ' ἄρματος, καὶ ἡ Κίλισσα ἐφ' ἄρμαμάξης. Εἶχον δὲ πάντες κράνη χαλκᾷ καὶ χιτῶνας φοινικίους καὶ κνημίδας καὶ τὰς ἀσπίδας ἐκκεκαλυμμένας.<sup>5b</sup> 17. Ἐπειδὴ δὲ πάντας παρήλασε,<sup>52</sup> στήσας τὸ ἄρμα πρὸ τῆς φάλαγγος, πέμψας Πίγρητα τὸν ἑρμηνέα παρὰ τοὺς στρατηγοὺς<sup>58</sup> τῶν Ἑλλήνων ἐκέλευσε προβαλῆσθαι τὰ ὅπλα καὶ ἐπιχωρῆσαι ὅλην τὴν φάλαγγα. Οἱ δὲ ταῦτα προεῖπον τοῖς στρατιώταις· καὶ ἐπεὶ ἐσάλπιγξε, προβαλλόμενοι τὰ ὅπλα ἐπήρσαν. Ἐκ δὲ τούτου θάσσον προϊόντων<sup>57</sup> σὺν κραυγῇ ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνάς. 18. Τῶν δὲ βαρβάρων<sup>51a</sup> φόβος πολὺς καὶ ἄλλοις, καὶ ἡ τε Κίλισσα ἔφυγεν ἐκ τῆς ἄρμαμάξης, καὶ οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὄνια ἔφυγον· οἱ δὲ Ἑλληνες σὺν γέλῳ ἐπὶ τὰς σκηνὰς ἦλθον. Ἡ δὲ Κίλισσα ἰδοῦσα<sup>58</sup> τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύματος ἐθαύμασε. Κύρος δὲ ἥσθη τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον<sup>5</sup> ἰδών.<sup>59</sup>

*The March continued through Lycaonia to the border of Cilicia.  
Eryaxa returns home, accompanied by Menon and his troops.*

19. Ἐντεῦθεν ἐξελαύνει σταθμούς τρεῖς, παρασάγγας εἴκοσιν, εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην. Ἐνταῦθα ἔμεινε τρεῖς ἡμέρας.<sup>14a</sup> Ἐντεῦθεν ἐξελαύνει διὰ τῆς Λυκαονίας σταθμούς πέντε, παρασάγγας τριάκοντα. Ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι<sup>39d</sup> τοῖς Ἑλλησιν ὡς πολεμίαν οὖσαν.<sup>58a</sup> 20. Ἐντεῦθεν Κῦρος τὴν Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει τὴν ταχίστην ὁδόν.<sup>14a</sup> καὶ συνέπεμψεν αὐτῇ στρατιώτας, οὓς Μένων εἶχε, καὶ αὐτόν. Κῦρος δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταθμούς τέτταρας, παρασάγγας εἴκοσι καὶ πέντε, πρὸς Δάναν, πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν ᾧ Κῦρος ἀπέκτεινεν ἄνδρα Πέρσην Μεγαφέρην, φοινικιστὴν βασιλείον, καὶ ἕτερόν τινα τῶν ὑπάρχων δυνάστην, αἰτιασάμενος ἐπιβουλεύειν<sup>48a</sup> αὐτῷ.<sup>15</sup>

*The descent into Cilicia. Syennesis evacuates the pass on finding that  
Menon has turned his flank.*

21. Ἐντεῦθεν ἐπειρώντο εἰσβάλλειν<sup>39o</sup> εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἀμαξιτοῦς, ὀρθία ἰσχυρῶς καὶ ἀμήχανος εἰσελθεῖν στρατεύματι, εἴ τις ἐκώλυνεν.<sup>58d, o</sup> Ἐλέγετο δὲ καὶ Σύνενσις εἶναι ἐπὶ τῶν ἄκρων<sup>66</sup> φυλάττων τὴν εἰσβολήν· δι' ὃ ἔμεινε ἡμέραν ἐν τῷ πεδίῳ. Τῇ δ' ὑστεραίᾳ ἦκεν ἄγγελος, λέγων, ὅτι λελοιπῶς εἶη<sup>43b</sup> Σύνενσις τὰ ἄκρα, ἐπεὶ ᾔσθητο ὅτι τὸ Μένωνος στράτευμα ἤδη ἐν Κιλικίᾳ ἦν<sup>47</sup> εἴσω τῶν ὀρέων, καὶ ὅτι τριήρεις ἦκουε<sup>51</sup> περιπλεύσας.<sup>43o</sup> ἂν' Ἰωνίας εἰς Κιλικίαν Ταμὼν ἔχοντα τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου. 22. Κῦρος δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος,<sup>37</sup> καὶ εἶδε τὰς σκηνὰς, οὐδ' οἱ Κίλικες ἐφύλαττον. Ἐντεῦθεν δὲ κατέβαιναν εἰς πεδῖον μέγα καὶ καλόν, ἐπίρρυτον καὶ δένδρων παντοδαπῶν<sup>66a</sup> ἔμπλεων καὶ ἀμπέλων· πολὺ δὲ καὶ σήσαμον καὶ μελίην καὶ κέγχρον καὶ πυροὺς καὶ κριθὰς φέρει. Ὅρος δ' αὐτὸ περιέχει ὄχυρόν καὶ ὑψηλὸν πάντῃ ἐκ θαλάττης εἰς θάλατταν. 23. Καταβὰς δὲ διὰ τούτου τοῦ πεδίου ἤλασε σταθμούς τέτταρας, παρασάγγας πέντε καὶ εἴκοσιν, εἰς Ταρσὸν, τῆς Κιλικίας πόλιν<sup>8</sup> μεγάλην καὶ εὐδαίμονα.



*Tarsus is abandoned, and plundered by Menon's troops, enraged at the loss of some of their comrades in the pass.*

Ἐνταῦθα ἦσαν τὰ Συνένεσιος βασιλεία τοῦ Κιλικίων βασιλέως· διὰ μέσης δὲ τῆς πόλεως<sup>5a</sup> ῥεῖ ποταμὸς Κύνος ὄνομα, εὖρος δύο πλέθρων.<sup>25a</sup> 24. Ταύτην τὴν πόλιν ἐξέλιπον οἱ ἐνοικοῦντες μετὰ Συνένεσιος εἰς χωρίον ὄχυρόν ἐπὶ τὰ ὄρη, πλὴν οἱ τὰ καπηλεῖα ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλατταν<sup>6a</sup> οἰκοῦντες ἐν Σόλοις καὶ ἐν Ἴσοις. 25. Ἐπύξα δὲ, ἡ Συνένεσιος γυνή, πρότερά Κύρου<sup>25</sup> πέντε<sup>7</sup> ἡμέραις<sup>19b</sup> εἰς Ταρσοὺς ἀφίκετο· ἐν δὲ τῇ ὑπερβολῇ τῶν ὁρῶν τῶν εἰς τὸ πεδίον<sup>8</sup> δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπώλοντο. Οἱ μὲν ἔφασαν ἀρπάζοντάς<sup>58b</sup> τι κατακοπῆναι ὑπὸ τῶν Κιλικίων, οἱ δὲ ὑπολειφθέντας, καὶ οὐ δυναμένους εὑρεῖν τὸ ἄλλο στράτευμα οὐδὲ τὰς ὁδοὺς, εἴτα πλανωμένους ἀπολέσθαι· ἦσαν δ' οὖν οὗτοι ἑκατὸν ὀπλίται. 26. Οἱ δ' ἄλλοι ἐπεὶ ἦκον, τὴν τε πόλιν τοὺς Ταρσοὺς<sup>8</sup> διήρπασαν, διὰ τὸν ὄλεθρον τῶν συστρατιωτῶν ὀργιζόμενοι, καὶ τὰ βασιλεία τὰ ἐν αὐτῇ.

*Cyrus and Syennesis meet and exchange presents.*

Κῦρος δὲ ἐπεὶ εἰσῆλθεν εἰς τὴν πόλιν, μετεπέμπετο<sup>41</sup> τὸν Συνένεσιν πρὸς ἑαυτόν· ὁ δὲ οὔτε πρότερον οὐδενί πω κρείττονι<sup>15</sup> ἑαυτοῦ εἰς χεῖρας ἔλθειν ἔφη, οὔτε τότε Κύρῳ ἵεναι ἤθελε, πρὶν ἡ γυνὴ αὐτὸν ἔπεισε<sup>52</sup> καὶ πιστεῖς ἔλαβε. 27. Μετὰ δὲ ταῦτα ἐπεὶ συνεγένοντο ἀλλήλοις, Συνένεσις μὲν ἔδωκε Κύρῳ χρήματα πολλὰ εἰς τὴν στρατιάν, Κῦρος δὲ ἐκείνῳ δῶρα, ἃ νομίζεται παρὰ βασιλεῖ τίμια, ἵππον χρυσοχάλινον καὶ στρεπτὸν χρυσοῦν καὶ ψέλια καὶ ἀκινάκην χρυσοῦν καὶ στολὴν Περσικὴν, καὶ τὴν χώραν μηκέτι ἀφαρπάξασθαι,<sup>29a</sup> τὰ δὲ ἥρπασμένα ἀνδράποδα, ἣν πού ἐντυγχάνουσιν,<sup>53b, 47</sup> ἀπολαμβάνειν.

### CHAPTER III.

*Tarsus. The soldiers begin to suspect their real destination.  
Clearchus' men mutiny.*

1. Ἐνταῦθα ἔμεινεν ὁ Κῦρος καὶ ἡ στρατιὰ ἡμέρας εἴκοσιν· οἱ γὰρ στρατιῶται οὐκ ἔφασαν<sup>63</sup> ἵεναι τοῦ πρόσω· ὑπώπτειον

γὰρ ἤδη ἐπὶ βασιλείᾳ ἵεναι,<sup>43a</sup> μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν. Πρῶτος δὲ Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο<sup>43b</sup> ἵεναι· οἱ δὲ αὐτόν τε ἔβαλλον καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἤρξατο προιέναι. 2. Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε τὸ μὴ<sup>44</sup> καταπετρωθῆναι, ὕστερον δ', ἐπεὶ ἔγνω ὅτι οὐ δυνήσεται<sup>45</sup> βιάσασθαι,<sup>46</sup> συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιωτῶν· καὶ πρῶτον μὲν ἐδάκρυε πολλὸν χρόνον ἑστώς· οἱ δὲ ὁρῶντες ἐθαύμαζον καὶ ἐσιώπων· εἴτα δὲ ἔλεξε τοιάδε·

*Clearchus appeals to the loyalty of his soldiers and to their common Greek blood. He owes Cyrus a great debt of gratitude, but as they refuse to accompany him, he must prove false to Cyrus or to them, and elects to cast in his lot with them.*

3. “Ἄνδρες στρατιῶται, μὴ θαυμάζετε ὅτι χαλεπῶς φέρω<sup>43b</sup> τοῖς παροῦσι πράγμασιν.<sup>49a</sup> Ἐμοὶ<sup>48</sup> γὰρ Κῦρος ξένος ἐγένετο, καὶ με φεύγοντα ἐκ τῆς πατρίδος τά τε ἄλλα<sup>49</sup> ἐτίμησε καὶ μυρίους ἔδωκε δαρεικούς· οὓς ἐγὼ λαβὼν οὐκ εἰς τὸ ἴδιον κατεθέμην<sup>48</sup> ἔμοι, ἀλλ' οὐδὲ καθηδυπάθησα, ἀλλ' εἰς ὑμᾶς ἔδωκα πάντων.<sup>49</sup> 4. Καὶ πρῶτον μὲν πρὸς τοὺς Θρᾷκας ἐπολέμησα καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρούμην μεθ' ὑμῶν, ἐκ τῆς Χερρονήσου αὐτοὺς ἐξελαύνων, βουλομένους ἀφαιρεῖσθαι τοὺς ἐνοικούντας Ἑλλήνας τὴν γῆν.<sup>49a</sup> Ἐπειδὴ δὲ Κῦρος ἐκάλει, λαβὼν ὑμᾶς ἐπορευόμην, ἵνα, εἴ τι δέοιτο, ὠφελοίην<sup>50</sup> αὐτὸν ἀνθ' ὧν<sup>4a</sup> εὖ ἔπαθον ὑπ' ἐκείνου. 5. Ἐπεὶ<sup>51</sup> δὲ ὑμεῖς οὐ βούλεσθε συμπορεύεσθαι, ἀνάγκη δὴ μοι ἢ ὑμᾶς προδόντα<sup>52</sup> τῇ Κύρου φιλίᾳ<sup>49a</sup> χρῆσθαι, ἢ πρὸς ἐκείνον ψευσάμενον μεθ' ὑμῶν ἵεναι. Εἰ μὲν δὴ δίκαια ποιήσω<sup>45</sup> οὐκ οἶδα· αἰρήσομαι δ' οὖν ὑμᾶς, καὶ σὺν ὑμῖν ὃ τι ἂν δέη<sup>43</sup> πείσομαι. Καὶ οὐποτε ἐρεῖ οὐδεὶς, ὥς<sup>43b</sup> ἐγὼ Ἑλλήνας ἀγαγὼν εἰς τοὺς βαρβάρους, προδοὺς τοὺς Ἑλλήνας τὴν τῶν βαρβάρων φιλίαν εἰλόμην· 6. ἀλλ' ἐπεὶ ὑμεῖς ἔμοι<sup>48</sup> οὐ θέλετε πείθεσθαι οὐδὲ ἔπεσθαι, ἐγὼ σὺν ὑμῖν ἔσομαι καὶ ὃ τι ἂν δέη πείσομαι. Νομίζω γὰρ ὑμᾶς ἔμοι εἶναι<sup>43a</sup> καὶ πατρίδα καὶ φίλους καὶ συμμαχοὺς, καὶ σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι<sup>53</sup> τίμιος, ὅπου ἂν ᾖ, ὑμῶν δὲ ἔρημος ὧν<sup>53c</sup> οὐκ ἂν ἱκανὸς<sup>9</sup> εἶναι οἶμαι οὐτ' ἂν φίλον ὠφελῆσαι οὐτ' ἂν ἐχθρὸν ἀλέξασθαι. Ὡς ἔμοῦ οὖν ἰόντος<sup>57</sup> ὅπῃ ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε.”

*Misled by the absence of allusion to any intention of going against the king, the soldiers applaud. Clearchus' understanding with Cyrus.*

7. Ταῦτα εἶπεν· οἱ δὲ στρατιῶται, οἱ τε αὐτοῦ ἐκείνου καὶ οἱ ἄλλοι, ταῦτα ἀκούσαντες, ὅτι οὐ φαίη<sup>68</sup> παρὰ βασιλέα πορεύεσθαι, ἐπήνεσαν· παρὰ δὲ Ξενίου καὶ Πασίωνος πλείους ἢ δισχίλιοι λαβόντες τὰ σπλα καὶ τὰ σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ. 8. Κῦρος δὲ τούτοις<sup>19a</sup> ἀπορῶν τε καὶ λυπούμενος μετεπέμπετο τὸν Κλέαρχον· ὁ δὲ ἵεναι μὲν οὐκ ᾔθελε, λάθρᾳ δὲ τῶν στρατιωτῶν<sup>26</sup> πέμπων αὐτῷ ἄγγελον ἔλεγε θαρρεῖν ὥς κατασσησομένων τούτων<sup>27, 58a</sup> εἰς τὸ δέον· μεταπέμπεσθαι δ' ἐκέλευεν αὐτόν· αὐτὸς δ' οὐκ ἔφη ἵεναι. 9. Μετὰ δὲ ταῦτα συναγαγὼν τοὺς θ' ἑαυτοῦ στρατιώτας καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων<sup>21a</sup> τὸν βουλόμενον ἔλεξε τοιάδε·

*Clearchus' second speech. 'Plainly the connexion between us and Cyrus is broken off; I am ashamed to face him, for I fear lest he should punish my breach of faith. Indeed we had all better look out for some way of escape, for Cyrus is a stern foe, and has a large force encamped at our side.'*

“Ἄνδρες στρατιῶται, τὰ μὲν δὴ Κύρου<sup>8a</sup> δῆλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς, ὥσπερ τὰ ἡμέτερα πρὸς ἐκείνον· οὔτε γὰρ ἡμεῖς ἐκείνου ἔτι στρατιῶται, ἐπεὶ γε<sup>51</sup> οὐ συνεπόμεθα αὐτῷ, οὔτε ἐκείνος ἔτι ἡμῖν μισθοδότης· ὅτι μέντοι ἀδικεῖσθαι<sup>43a</sup> νομίζει ὑφ' ἡμῶν, οἶδα· 10. ὥστε καὶ μεταπεμπομένου αὐτοῦ<sup>27</sup> οὐκ ἐθέλω<sup>49a</sup> ἐλθεῖν, τὸ μὲν μέγιστον,<sup>14b</sup> αἰσχυρόμενος, ὅτι σύνοιδα ἑμαυτῷ πάντα ἐψευσμένους<sup>9a, 43c</sup> αὐτόν, ἔπειτα δὲ καὶ δεδιώς, μὴ λαβὼν με δίκην ἐπιθῇ<sup>43d</sup> ὧν<sup>4a, 13</sup> νομίζει ὑπ' ἐμοῦ ἡδικήσθαι. 11. Ἐμοὶ οὖν δοκεῖ οὐχ ὥρα<sup>43a, 43c</sup> εἶναι ἡμῖν καθεύδειν, οὐδ' ἀμελεῖν ἡμῶν αὐτῶν,<sup>23</sup> ἀλλὰ βουλευέσθαι, ὃ τι χρὴ<sup>45</sup> ποιεῖν ἐκ τούτων. Καὶ ἕως γε μένομεν<sup>52c</sup> αὐτοῦ, σκεπτόον<sup>21a</sup> μοι δοκεῖ εἶναι, ὅπως ἀσφαλέστατα μενούμεν·<sup>50c</sup> εἴ τε ἤδη δοκεῖ ἀπιέναι, ὅπως ἀσφαλέστατα ἀπιμεν, καὶ ὅπως τὰ ἐπιτήδεια ἔξομεν· ἄνευ γὰρ τούτων οὔτε στρατηγού<sup>21</sup> οὔτε ιδιώτου ὄφελος οὐδέν. 12. Ὁ δ' ἀνὴρ πολλοῦ<sup>26a</sup> μὲν ἀξίος φίλος, ᾧ ἂν φίλος ᾖ,<sup>48</sup> χαλεπώτατος δ' ἐχθρὸς, ᾧ ἂν πολέμιος ᾖ· ἔχει δὲ δύναμιν καὶ πεζὴν καὶ ἵππικὴν καὶ ναυτικὴν, ἣν πάντες ὁμοίως ὀρώμεν τε καὶ ἐπιστάμεθα· καὶ γὰρ οὐδὲ πόρρω δοκοῦμέν μοι αὐτοῦ<sup>24</sup> καθήσθαι· ὥστε ὥρα λέγειν, ὃ τι τις γιγνώσκει ἀριστον εἶναι.”

*The comedy is played out. One of Clearchus' agents proposes that they shall choose leaders for the homeward march, and ask Cyrus for ships, or at any rate for a guide to conduct them home. Clearchus declines to lead, but professes himself willing to obey the leader they may choose.*

13. Ταῦτα εἰπὼν ἐπαύσατο. Ἐκ δὲ τούτου ἀνίσταντο, οἱ μὲν ἐκ τοῦ αὐτομάτου λέγοντες<sup>50a</sup> ἃ ἐγίγνωσκον, οἱ δὲ καὶ ὑπ' ἐκείνων ἐγκέλευστοι, ἐπιδεικνύντες οἷα εἴη<sup>45</sup> ἡ ἀπορία ἀνευ τῆς Κύρου γνώμης καὶ μένειν<sup>39d</sup> καὶ ἀπιέναι. 14. Εἰς δὲ δὴ εἶπε, προσποιούμενος σπεύδειν<sup>39a</sup> ὥς τάχιστα πορεύεσθαι εἰς τὴν Ἑλλάδα, “στρατηγούς μὲν ἐλέσθαι<sup>44</sup> ἄλλους ὥς τάχιστα, εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δ' ἐπιτήδεια ἀγοράζεσθαι” (ἡ δ' ἀγορὰ ἦν ἐν τῷ βαρβαρικῷ στρατεύματι) “καὶ συσκευάζεσθαι· ἐλθόντας<sup>9</sup> δὲ Κύρον αἰτεῖν πλοῖα,<sup>13a</sup> ὥς ἀποπλέοιεν.<sup>50</sup> ἐὰν δὲ μὴ διδῷ ταῦτα,<sup>53b</sup> ἡγεμόνα αἰτεῖν Κύρον, ὅστις διὰ φιλίας τῆς χώρας ἀπάξει.<sup>50c</sup> ἐὰν δὲ μὴδὲ ἡγεμόνα διδῷ, συντάττεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταληφόμενους<sup>50a</sup> τὰ ἄκρα, ὅπως μὴ φθάσωσι<sup>50</sup> μήτε Κύρος μήτε οἱ Κίλικες καταλαβόντες,<sup>50</sup> ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἀνηρηπακότες.”

15. Οὗτος μὲν δὴ τοιαῦτα εἶπε· μετὰ δὲ τούτον Κλέαρχος εἶπε τοσοῦτον·

“Ὡς μὲν στρατηγήσοντα<sup>35</sup> ἐμὲ ταύτην τὴν στρατηγίαν<sup>13</sup> μηδεὶς<sup>62a</sup> ὑμῶν λεγέτω· πολλὰ γὰρ ἐνορῶ, δι' ἃ ἐμοὶ<sup>17c</sup> τοῦτο οὐ ποιητέον· ὥς δὲ τῷ ἀνδρὶ,  $\phi$ <sup>4a</sup> ἂν ἔλθῃ, πείσομαι ἢ δυνατὸν μάλιστα, ἵνα εἰδῇτε<sup>50</sup> ὅτι καὶ ἄρχεσθαι<sup>39a</sup> ἐπίσταμαι, ὥς τις καὶ ἄλλος μάλιστα ἀνθρώπων.”

*Another ridicules the idea of trusting to the ships or the guide that they might obtain from the man whose enterprise they will be marring, and proposes that they shall send delegates to Cyrus, to ask him plainly what that enterprise is, and if it is a serious one either to 'make it worth their while,' or to let them part as friends.*

16. Μετὰ τούτον ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν εὐθήϊαν τοῦ τὰ πλοῖα αἰτεῖν<sup>44</sup> κελεύοντος, ὥσπερ πάλιν τὸν στόλον Κύρου μὴ ποιοιμένου,<sup>27, 58c</sup> ἐπιδεικνὺς δὲ, ὥς εὐήθης εἴη<sup>43b</sup> ἡγεμόνα αἰτεῖν παρὰ τούτου, “ $\phi$  λυμαινόμεθα τὴν πρᾶξιν. Εἰ δὲ καὶ τῷ ἡγεμόνι πιστεύσομεν,  $\phi$ <sup>4a</sup> ἂν Κύρος διδῷ, τί κωλύει καὶ τὰ ἄκρα ἡμῶν<sup>17</sup> κελεύειν Κύρον προκαταλαμβάνειν; 17. Ἐγὼ γὰρ ὀκνοῖν μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν, ἃ ἡμῖν δοίη,<sup>58c, Note.</sup> μὴ ἡμᾶς αὐταῖς ταῖς

τριήρεσι καταδύσῃ.<sup>43d</sup> φοβοίμην δ' ἂν τῷ ἡγεμόνι, ἢ [ἂν] δοίῃ, ἔπεσθαι, μὴ ἡμᾶς ἀγάγῃ, ὅθεν<sup>43b</sup> οὐκ οἶόν τε ἔσται ἐξελθεῖν· βουλοίμην δ' ἂν ἀκοντος ἀπιῶν<sup>58a</sup> Κύρου λαθεῖν αὐτὸν ἀπελθών.<sup>59</sup> ὁ<sup>4b</sup> οὐ δυνατόν ἐστιν. 18. 'Ἄλλ' ἐγὼ φημι ταῦτα μὲν φλυαρίας εἶναι· δοκεῖ δέ μοι ἄνδρας ἐλθόντας πρὸς Κύρον, οἵτινες ἐπιτήδειοι, σὺν Κλεάρχῳ ἐρωτᾶν ἐκείνον, τί<sup>12, 45</sup> βούλεται ἡμῖν χρῆσθαι· καὶ ἐὰν μὲν ἢ πρᾶξις ἢ παραπλησία οἷα περ καὶ πρόσθεν ἐχρήτο τοῖς ξένοις, ἔπεσθαι καὶ ἡμᾶς, καὶ μὴ κακίους εἶναι τῶν<sup>55</sup> πρόσθεν τούτῳ συναναβάντων· 19. ἐὰν δὲ μείζων ἢ πρᾶξις τῆς πρόσθεν φαίνεται καὶ ἐπιπονωτέρα καὶ ἐπικινδυνότερα, ἀξιούν ἢ πείσαντα<sup>58f</sup> ἡμᾶς ἄγειν, ἢ πεισθέντα πρὸς φιλίαν ἀφίεναι· οὕτω γὰρ καὶ ἐπόμενοι<sup>58g</sup> ἂν φίλοι αὐτῷ καὶ πρόθυμοι ἐποίμεθα, καὶ ἀπόντες ἀσφαλῶς ἂν ἀπιοίμεν· ὁ τι δ' ἂν πρὸς ταῦτα λέγῃ, ἀναγγεῖλαι δεῦρο· ἡμᾶς δ' ἀκούσαντας<sup>58b</sup> πρὸς ταῦτα βουλευέσθαι."

*Cyrus, when thus consulted, increases their pay, engaging them to accompany him to the Euphrates, but still concealing his designs against Artaxerxes.*

20. Ἔδοξε ταῦτα, καὶ ἄνδρας ἐλόμενοι σὺν Κλεάρχῳ πέμπονσιν, οἱ ἡρώτων Κύρον τὰ δόξαντα<sup>12a</sup> τῇ στρατιᾷ. 'Ὁ δ' ἀπεκρίνατο ὅτι ἀκούει<sup>43</sup> Ἀβροκόμαν, ἐχθρὸν ἄνδρα, ἐπὶ τῷ Εὐφράτῃ ποταμῷ εἶναι, ἀπέχοντα δώδεκα σταθμούς.<sup>14a</sup> πρὸς τούτον οὖν ἔφη βούλεσθαι ἐλθεῖν· κἂν μὲν ἢ ἐκεῖ, τὴν δίκην ἔφη χρῆζειν ἐπιθεῖναι αὐτῷ,<sup>17</sup> "ἦν δὲ φεύγῃ, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα."<sup>58b</sup> 21. Ἀκούσαντες δὲ ταῦτα οἱ αἵρετοὶ ἀναγγέλλουσι τοῖς στρατιώταις· τοῖς δὲ ὑποψία μὲν ἦν, ὅτι ἄγει<sup>47</sup> πρὸς βασιλέα, ὅμως δὲ ἐδόκει ἔπεσθαι. Προσαιτούσι δὲ μισθόν· ὁ δὲ Κύρος ὑποσχέεται ἡμιόλιον πᾶσι δώσειν<sup>48a</sup> ὁδ<sup>4a</sup> πρότερον ἔφερον, ἀντὶ δαρεικοῦ τρία ἡμιδαιρικὰ τοῦ μηνὸς τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ βασιλέα ἄγει, οὐδὲ ἐνταῦθα ἤκουσεν οὐδεὶς ἐν γὰρ τῷ φανερώ.

## CHAPTER IV.

*The march continued. At Issus Cyrus is joined by his fleet, and by deserters from Abrocomas.*

1. Ἐντεῦθεν ἐξελαύνει σταθμούς δύο,<sup>14a</sup> παρασάγγας δέκα, ἐπὶ Ψάρον ποταμόν, ὃν ἦν τὸ εὖρος τρία πλέθρα. Ἐντεῦθεν ἐξελαύνει

σταθμὸν ἓνα, παρασάγγας πέντε, ἐπὶ τὸν Πύραμον ποταμὸν, οὗ τὸ εὖρος στάδιον. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας πεντεκαίδεκα, εἰς Ἰσσοὺς, τῆς Κιλικίας ἐσχάτην πόλιν,<sup>8</sup> ἐπὶ τῇ θαλάττῃ οἰκουμένην, μεγάλην καὶ εὐδαίμονα. 2. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρῳ<sup>15</sup> παρήσαν αἱ ἐκ Πελοποννήσου νῆες τριάκοντα καὶ πέντε καὶ ἐπ' αὐταῖς ναύαρχος Πυθαγόρας Λακεδαιμόνιος. Ἦγεῖτο δ' αὐτῶν<sup>25</sup> Ταμῶς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων ναὺς ἐτέρας Κύρου<sup>21</sup> πέντε καὶ εἴκοσιν, αἷς<sup>19</sup> ἐπολιόρκει Μίλητον, ὅτε Τισσαφέρνει<sup>18</sup> φίλην ἦν, καὶ συνεπολέμει Κύρῳ πρὸς αὐτόν. 3. Παρὴν δὲ καὶ Χειρίσοφος Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετὰ πεμπτος ὑπὸ Κύρου, ἑπτακοσίους ἔχων ὀπλίτας, ὧν<sup>21</sup> ἑστρατήγει παρὰ Κύρῳ.<sup>66</sup> Αἱ δὲ νῆες ὤρμουν παρὰ τὴν Κύρου σκηνήν. Ἐνταῦθα καὶ οἱ παρ' Ἀβροκόμα μισθοφόροι Ἕλληνες ἀποστάντες<sup>50</sup> ἦλθον παρὰ Κύρον, τετρακόσιοι ὀπλίται, καὶ συνεστρατεύοντο ἐπὶ βασιλείᾳ.

*Description of the Syrian Gates, the pass that leads from Cilicia into Syria.*

4. Ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα, παρασάγγας πέντε, ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. Ἦσαν δὲ ταῦτα<sup>21</sup> δύο τείχη· καὶ τὸ μὲν ἔσωθεν πρὸ τῆς Κιλικίας<sup>8</sup> συνένεσις εἶχε καὶ Κιλικίων φυλακή· τὸ δὲ ἔξω τὸ πρὸ τῆς Συρίας βασιλέως ἐλέγετο φυλακὴ φυλάττειν. Διὰ μέσον δὲ ρεῖ τούτων ποταμὸς Κάρσος ὄνομα, εὖρος πλέθρου.<sup>25</sup> Ἄπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν<sup>14</sup> στάδιοι τρεῖς· καὶ παρελθεῖν<sup>29</sup> οὐκ ἦν βίβη· ἦν γὰρ ἡ πάροδος στενὴ καὶ τὰ τείχη εἰς τὴν θάλατταν καθήκοντα, ὑπερθεὶς δ' ἦσαν πέτραι ἡλίβατοι· ἐπὶ δὲ τοῖς τείχεσιν ἀμφοτέροις ἐφειστήκεσαν πύλαι. 5. Ταύτης<sup>67</sup> ἕνεκα τῆς παρόδου Κύρος τὰς ναὺς μετεπέμψατο, ὅπως ὀπλίτας ἀποβιβάσειεν<sup>50</sup> εἰς καὶ ἔξω τῶν πυλῶν, καὶ βιασάμενοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττοιεν ἐπὶ ταῖς Συρίαις πύλαις, ὅπερ<sup>41</sup> ᾗτο ποιήσειεν ὁ Κύρος τὸν Ἀβροκόμαν, ἔχοντα πολὺν στράτευμα. Ἀβροκόμας δὲ οὐ τοῦτ' ἐποίησεν, ἀλλ' ἐπεὶ ἤκουσε Κύρον ἐν Κιλικίᾳ ὄντα<sup>48</sup> ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλείᾳ<sup>68</sup> ἀπῆλυνεν, ἔχων, ὡς ἐλέγετο, τριάκοντα μυριάδας στρατιῶς.<sup>21</sup>

*At Myriandus Xenias and Pasion desert.*

6. Ἐντεῦθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἓνα, παρασάγγας πέντε, εἰς Μυριάndon, πόλιν οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ

θαλάττη· ἐμπόριον δ' ἦν τὸ χωρίον καὶ ὄρμουν αὐτόθι ὁλκάδες  
πολλαί. 7. Ἐνταῦθ' ἔμειναν ἡμέρας ἑπτὰ· καὶ Ξενίας ὁ Ἀρκὰς,  
στρατηγὸς, καὶ Πασίων ὁ Μεγαρεὺς, ἐμβάντες εἰς πλοῖον καὶ τὰ  
πλείστου<sup>55a</sup> ἄξια ἐνθέμενοι, ἀπέπλευσαν, ὡς μὲν τοῖς πλείστοις  
ἐδόκουν, φιλοτιμηθέντες<sup>55a</sup> ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ  
Κλέαρχον ἀπελθόντας, ὡς ἀπίοντας<sup>55o</sup> εἰς τὴν Ἑλλάδα πάλιν καὶ  
οὐ πρὸς βασιλέα, εἶα Κύρος τὸν Κλέαρχον ἔχειν. Ἐπεὶ δ' ἦσαν  
ἀφανεῖς, διήλθε λόγος, ὅτι διώκει<sup>47</sup> αὐτοὺς Κύρος τριήρεσι· καὶ  
οἱ μὲν εὗχοντο ὡς δολίους ὄντας αὐτοὺς ληφθῆναι,<sup>44</sup> οἱ δ' ἤκτει-  
ρον, εἰ ἀλώσονται.<sup>55</sup>

*Cyrus refuses to pursue them, or to visit their desertion upon the hostages  
whom they have left in his power. Good effect of this clemency upon  
the army.*

8. Κύρος δὲ συγκαλέσας<sup>55b</sup> τοὺς στρατηγοὺς εἶπεν· “Ἀπο-  
λελοίπασιν ἡμᾶς Ξενίας καὶ Πασίων· ἀλλ' εὖ γε μέντοι ἐπιστά-  
σθωσαν, ὅτι<sup>45b</sup> οὔτε ἀποδεδράκασιν· οἶδα γὰρ ὅπῃ<sup>45</sup> οἷχονται·  
οὔτε ἀποπεφύγασιν· ἔχω γὰρ τριήρεις, ὥστε ἐλεῖν<sup>49</sup> τὸ ἐκείνων  
πλοῖον· ἀλλὰ μὰ τοὺς θεοὺς οὐκ ἔγωγε αὐτοὺς διώξω, οὐδ' ἐρεῖ  
οὐδεὶς, ὡς ἐγὼ, ἕως μὲν ἂν παρῇ<sup>52o</sup> τις, χρῶμαι, ἐπειδὰν δὲ ἀπίεναι  
βούληται, συλλαβὼν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα  
ἀποσυλῶ. Ἀλλὰ ἴτωσαν, εἰδότες ὅτι κακίους εἰσὶ περὶ ἡμᾶς ἢ  
ἡμεῖς περὶ ἐκείνους. Καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας  
ἐν Τράλλεσι φρουρούμενα· ἀλλ' οὐδὲ τούτων<sup>24</sup> στερήσονται, ἀλλ'  
ἀπολήψονται τῆς πρόσθεν ἐνεκα περὶ ἐμέ<sup>8</sup> ἀρετῆς.” 9. Καὶ ὁ  
μὲν ταῦτα εἶπεν· οἱ δὲ Ἕλληνες, εἴ τις καὶ ἀθυμότερος ἦν πρὸς  
τὴν ἀνάβασιν, ἀκούοντες<sup>55b</sup> τὴν Κύρου ἀρετὴν ἡδίων καὶ προθυμώ-  
τερον συνεπορεύοντο.

*March continued to Thapsacus, on the Euphrates.*

Μετὰ ταῦτα Κύρος ἐξελαύνει σταθμοὺς τέτταρας, παρασάγγας  
εἴκοσιν, ἐπὶ τὸν Χάλον ποταμὸν, ὄντα τὸ εὖρος πλέθρου, πλήρη δ'  
ἰχθύων μεγάλων<sup>36a</sup> καὶ πραέων, οὓς οἱ Σύροι θεοὺς<sup>12</sup> ἐνόμιζον καὶ  
ἀδικεῖν οὐκ εἶον,<sup>63</sup> οὐδὲ τὰς περιωτεράς. Αἱ δὲ κῶμαι, ἐν αἷς  
ἐσκήνουν, Παρυσάτιδος<sup>21</sup> ἦσαν, εἰς ζώνην δεδομένα. 10. Ἐν-  
τεῦθεν ἐξελαύνει σταθμοὺς πέντε, παρασάγγας τριάκοντα, ἐπὶ τὰς  
πηγὰς τοῦ Δάρδατος ποταμοῦ, οὗ τὸ εὖρος πλέθρου. Ἐνταῦθα

ἦσαν τὰ Βελέστος βασιλεία τοῦ Συρίας<sup>55</sup> ἄρξαντος, καὶ παράδεισος πάνν μέγας καὶ καλὸς, ἔχων πάντα, ὅσα ὦραι φύουσι. Κύρος δ' αὐτὸν ἐξέκοψε καὶ τὰ βασιλεία κατέκαυσεν. 11. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας πεντεκαίδεκα, ἐπὶ τὸν Εὐφράτην ποταμὸν, ὄντα τὸ εὖρος τεττάρων σταδίων· καὶ πόλις αὐτόθι ᾤκειτο μεγάλη καὶ εὐδαίμων, Θάψακος ὀνόματι.

*Here Cyrus discloses his destination. The soldiers, suspecting their officers, at first murmur, but are most of them appeased by promises of largess, and pay continued till they reach home again.*

Ἐνταῦθα ἔμεινεν ἡμέρας πέντε· καὶ Κύρος μεταπεμψάμενος τοὺς στρατηγοὺς τῶν Ἑλλήνων ἔλεγεν, ὅτι ἡ ὁδὸς ἔσοιτο<sup>56</sup> πρὸς βασιλέα μέγαν εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατιώταις καὶ ἀναπείθειν ἔπεισθαι.<sup>57</sup> 12. Οἱ δὲ ποιήσαντες<sup>58</sup> ἐκκλησίαν ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶται ἐχαλεπαινον τοῖς στρατηγοῖς,<sup>59</sup> καὶ ἔφασαν αὐτοὺς πάλαι ταῦτ' εἰδότας κρύπτειν, καὶ οὐκ ἔφασαν<sup>60</sup> ἰέναι, ἐὰν μὴ τις αὐτοῖς χρήματα διδῷ,<sup>61</sup> ὥσπερ τοῖς προτέροις<sup>62</sup> μετὰ Κύρου ἀναβάσι παρὰ τὸν πατέρα τοῦ Κύρου, καὶ ταῦτα οὐκ ἐπὶ μάχην ἰόντων,<sup>63</sup> ἀλλὰ καλοῦντος τοῦ πατρὸς Κύρον. 13. Ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγελλον· ὁ δ' ὑπέσχετο ἀνδρὶ ἐκάστῳ δώσειν<sup>64</sup> πέντε ἀργυρίου μνᾶς, ἐπὰν εἰς Βαβυλῶνα ἦκωσι, καὶ τὸν μισθὸν ἐντελῇ,<sup>65</sup> μέχρι ἂν καταστήσῃ<sup>66</sup> τοὺς Ἑλλήνας εἰς Ἰωνίαν πάλιν. Τὸ μὲν δὴ πολὺ<sup>67</sup> τοῦ Ἑλληνικοῦ οὕτως ἐπέισθη.

*Menon persuades his men to secure the first place in Cyrus' favour, by crossing the Euphrates, while the rest are debating what they shall do.*

Μένων δὲ, πρὶν δῆλον εἶναι<sup>68</sup> τί ποιήσουσιν<sup>69</sup> οἱ ἄλλοι στρατιῶται, πότερον ἔψονται Κύρῳ ἢ οὐ, συνέλεξε τὸ αὐτοῦ στρατεύμα χωρὶς τῶν ἄλλων,<sup>70</sup> καὶ ἔλεξε τάδε·

14. “Ἄνδρες, ἐάν μοι πεισθῇτε, οὔτε κινδυνεύσαντες<sup>71</sup> οὔτε πονήσαντες τῶν ἄλλων πλέον προτιμήσεσθε στρατιωτῶν ὑπὸ Κύρου. Τί οὖν κελεύω ποιῆσαι; Νῦν δέ τι Κύρος ἔπεισθαι τοὺς Ἑλλήνας ἐπὶ βασιλέα· ἐγὼ οὖν φημι ὑμᾶς χρῆναι διαβῆναι τὸν Εὐφράτην ποταμὸν, πρὶν δῆλον εἶναι ὅ τι οἱ ἄλλοι Ἑλληνες ἀποκρινούνται<sup>72</sup> Κύρῳ. 15. Ἦν μὲν γὰρ ψηφίσωνται<sup>73</sup> ἔπεισθαι, ὑμεῖς δόξετε αἰτιοὶ εἶναι ἄρξαντες<sup>74</sup> τοῦ διαβαίνειν, καὶ ὥς προ-



θυμοτάτοις οὖσιν ὑμῖν<sup>16</sup> χάριν εὔσεται Κύρος καὶ ἀποδώσει· ἐπίσταται δ' εἴ τις καὶ ἄλλος· ἣν δ' ἀποψηφίσωνται οἱ ἄλλοι, ἀπιμεν ἅπαντες τοῦμπαλιν, ὑμῖν δὲ ὡς μόνοις πειθομένοις πιστοτάτοις<sup>19a</sup> χρήσεται καὶ εἰς φρούρια καὶ εἰς λοχαγίας, καὶ ἄλλου οὐτινος ἂν δέησθε, οἶδα ὅτι ὡς φίλου τεύξεσθε Κύρου.”

16. Ἀκούσαντες ταῦτα ἐπέιθοντο καὶ διέβησαν πρὶν τοὺς ἄλλους ἀποκρίνασθαι. Κύρος δ' ἐπεὶ ἦσθετο διαβεβηκότας,<sup>43c</sup> ἦσθη τε καὶ τῷ στρατεύματι πέμψας Γλοῦν εἶπεν. “Ἐγὼ μὲν, ὦ ἄνδρες, ἤδη ὑμᾶς ἐπαινῶ· ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσετε,<sup>50e</sup> ἐμοὶ μελήσει, ἢ μηκέτι<sup>62a</sup> με Κύρον νομίζετε.” 17. Οἱ μὲν δὴ στρατιῶται ἐν ἐλπίσι μεγάλαις ὄντες εὖχοντο αὐτὸν εὐτυχῆσαι.<sup>44</sup> Μένωνι δὲ καὶ δῶρα ἐλέγετο πέμψαι μεγαλοπρεπῶς.

*Passage of the Euphrates. The march continued to the Araxes.*

Ταῦτα δὲ ποιήσας διέβαινε· συνέιπετο δὲ καὶ τὸ ἄλλο στράτευμα αὐτῷ ἅπαν. Καὶ τῶν διαβαινόντων<sup>21a</sup> τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἀνωτέρω τῶν μασθῶν ὑπὸ<sup>41a</sup> τοῦ ποταμοῦ. 18. Οἱ δὲ Θαψακηνοὶ ἔλεγον ὅτι οὐπόποθ' οὗτος ὁ ποταμὸς διαβατὸς γένοιτο<sup>43b</sup> περὶ, εἰ μὴ τότε, ἀλλὰ πλοίοις, ἀ τότε Ἀβροκόμας προῶν κατέκαυσεν, ἵνα μὴ Κύρος διαβῇ.<sup>50, 47</sup> Ἐδόκει δὲ θεῖον εἶναι καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ<sup>16</sup> ὡς βασιλεύσονται. 19. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Συρίας σταθμοὺς ἑνέα, παρασάγγας πεντήκοντα, καὶ ἀφικνοῦνται πρὸς τὸν Ἀράξην ποταμόν. Ἐνταῦθα ἦσαν κῶμαι πολλαὶ μεσταὶ σίτου<sup>26a</sup> καὶ οἴνου. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.

## CHAPTER V.

*The march continued along the left bank of the Euphrates, through a plain country abounding in game,—wild asses, ostriches, bustards, and antelopes,—which the soldiers hunt.*

1. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Ἀραβίας τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων σταθμοὺς ἐρήμους πέντε, παρασάγγας τριάκοντα καὶ πέντε. Ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἡ γῆ πεδίων ἅπαν<sup>2b</sup> ὁμαλόν, ὥσπερ θάλαττα, ἀψινθίου<sup>26a</sup> δὲ πλήρες· εἰ δέ τι καὶ ἄλλο ἐνῆν

ὑλης<sup>21a</sup> ἢ καλάμουν, ἅπαντα ἦσαν εὐώδη, ὥσπερ ἀρώματα· δένδρον δ' οὐδὲν ἐνῆν. 2. Θηρία δὲ παντοῖα, πλεῖστοι μὲν ὄνοι ἄγριοι, πολλοὶ δὲ στρουθοὶ οἱ μεγάλοι· ἐνῆσαν δὲ καὶ ὠτίδες καὶ δορκάδες· ταῦτα δὲ τὰ θηρία οἱ ἵππεῖς ἐνίστε ἐδίωκον. Καὶ οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι,<sup>40b</sup> προδραμόντες ἔστασαν ἄν.<sup>58a, 06c</sup> πολὺ γὰρ τῶν ἵππων<sup>25</sup> ἔτρεχον θᾶπτον· καὶ πάλιν, ἐπεὶ πλησιάζοιεν οἱ ἵπποι, ταῦτ' ἐποίουν, καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες οἱ ἵππεῖς θηρῶν<sup>58c</sup> διαδεχόμενοι τοῖς ἵπποις. Τὰ δὲ κρέα τῶν ἀλισκομένων ἦν παραπλήσια τοῖς ἐλαφείοις,<sup>16</sup> ἀπαλώτερα δέ. 3. Στρουθὸν δὲ οὐδεὶς ἔλαβεν· οἱ δὲ διώξαντες τῶν ἵππέων<sup>21a</sup> ταχὺ ἐπαύοντο· πολὺ γὰρ ἀπέσπα φεύγουσα, τοῖς μὲν ποσὶ<sup>19a</sup> δρόμῳ, ταῖς δὲ πτέρυξιν, αἴρουσα, ὥσπερ ἰστίῳ χρωμένη. Τὰς δὲ ὠτίδας, ἂν τις ταχὺ ἀνιστῇ,<sup>58b</sup> ἔστι λαμβάνειν· πέτονται γὰρ βραχὺ, ὥσπερ πέρδικες, καὶ ταχὺ ἀπαγορεύουσι· τὰ δὲ κρέα αὐτῶν ἡδίστα ἦν.

*Straits to which the army was reduced by the want of forage, and the impossibility of buying corn.*

4. Πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνοῦνται ἐπὶ τὸν Μάσκαν ποταμὸν, τὸ εὖρος πλεθριαῖον. Ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ Κορσωτή· περιερρέετο δ' αὕτη ὑπὸ τοῦ Μάσκα<sup>41a</sup> κύκλῳ. Ἐνταῦθ' ἔμειναν ἡμέρας τρεῖς καὶ ἐπιστείσαντα. 5. Ἐντεῦθεν ἐξελαύνει σταθμοὺς ἐρήμους τρεῖς καὶ δέκα, παρασάγγας ἐνεθήκοντα, τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων, καὶ ἀφικνεῖται ἐπὶ Πύλῃ. Ἐν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ὑποζυγίων<sup>21a</sup> ἀπώλετο ὑπὸ λιμοῦ· οὐ γὰρ ἦν χόρτος, οὐδὲ ἄλλο οὐδὲν δένδρον, ἀλλὰ ψιλὴ ἦν ἅπασα ἡ χώρα· οἱ δὲ ἐνοικοῦντες ὄνους ἀλέτας παρὰ τὸν ποταμὸν ὀρύττοντες καὶ ποιοῦντες εἰς Βαβυλῶνα ἤγον καὶ ἐπώλουν καὶ ἀνταγοράζοντες σῖτον ἔζων. 6. Τὸ δὲ στράτευμα ὃ σῖτος ἐπέλιπε, καὶ πρίασθαι οὐκ ἦν, εἰ μὴ ἐν τῇ Λυδία ἀγορᾷ ἐν τῷ Κύρου βαρβαρικῷ, τὴν καπίθην ἀλεύρων ἢ ἀλφίτων τεττάρων σίγλων.<sup>25a</sup> Ὁ δὲ σίγλος δύνатаι ἐπτὰ ὀβολοὺς καὶ ἡμιοβόλιον Ἀττικούς.<sup>13</sup> ἡ δὲ καπίθη δύο χοίνικας Ἀττικὰς ἔχῳρει. Κρέα οὖν ἐσθίοντες<sup>59</sup> οἱ στρατιῶται διεγίγνοντο.

*An instance of the good discipline of the army.*

7. Ἦν δὲ τούτων τῶν σταθμῶν<sup>21a</sup> οὓς πάνυ μακροὺς ἤλανει, ὅποτε ἢ πρὸς ὕδωρ βούλουτο<sup>40b</sup> διατελέσαι, ἢ πρὸς χιλόν. Καὶ

δή ποτε στενοχωρίας καὶ πηλοῦ φανέντος ταῖς ἀμάξαις<sup>81</sup> δυσπο-  
ρεύτου ἐπέστη ὁ Κύρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ εὐδαιμονεσ-  
τάτοις, καὶ ἔταξε Γλοῦν καὶ Πίγρητα λαβόντας τοῦ βαρβαρικοῦ  
στρατοῦ<sup>81b</sup> συνεκβιβάσειν τὰς ἀμάξας. 8. Ἐπεὶ δ' ἐδόκουν αὐτῷ  
σχολαίως ποιεῖν, ὥσπερ ὀργῇ ἐκέλευσε τοὺς περὶ αὐτὸν Πέρσας  
τοὺς κρατίστους συνεπισπεῦσαι<sup>82</sup> τὰς ἀμάξας. Ἐνθα δὲ μέρος τι  
τῆς εὐταξίας ἦν θεάσασθαι. Ῥίψαντες γὰρ τοὺς πορφυροῦς  
κάνδυν, ὅπου ἔτυχεν ἕκαστος ἐστηκώς,<sup>83</sup> ἵεντο, ὥσπερ ἂν δράμοι<sup>84b</sup>  
τις περὶ νίκης, καὶ μάλα κατὰ πρανοῦς γηλόφου,<sup>85</sup> ἔχοντες τούτους  
τε τοὺς πολυτελεῖς χιτῶνας καὶ τὰς ποικίλας ἀναξυρίδας, ἔνιοι δὲ  
καὶ στρεπτοὺς περὶ τοῖς τραχήλοις καὶ ψέλια περὶ ταῖς χερσίν·  
εὐθὺς δὲ σὺν τοῖς τοῖς εἰσπηδήσαντες<sup>86b</sup> εἰς τὸν πηλὸν θάττον ἢ ὥς  
τις ἂν ᾤετο<sup>83d, 84</sup> μετεώρους<sup>85b</sup> ἐξεκόμισαν τὰς ἀμάξας.

*The rapidity of Cyrus' movements : its object. Traffic across the river.*

9. Τὸ δὲ σύμπαν<sup>84b</sup> δῆλος ἦν Κύρος ὡς σπεύδων<sup>85</sup> πᾶσαν τὴν  
ὁδὸν καὶ οὐ διατρίβων, ὅπου μὴ ἐπισπιτισμοῦ ἔνεκα ἢ τινος ἄλλου  
ἀναγκαίου ἐκαθέζετο, νομίζων, ὅσφ μὲν ἂν θάττον ἔλθοι, τοσοῦτ'<sup>86b</sup>  
ἀπαρασκευαστοτέρῳ βασιλεῖ μαχεῖσθαι, ὅσφ δὲ σχολαιώτερον,  
τοσοῦτ' πλέον συναγείρεσθαι βασιλεῖ στρατεύμα. Καὶ συνιδεῖν  
δ' ἦν τῷ προσέχοντι<sup>87</sup> τὸν νοῦν ἢ βασιλέως ἀρχὴ πλῆθει μὲν  
χώρας καὶ ἀνθρώπων ἰσχυρὰ οὔσα,<sup>88c</sup> τοῖς δὲ μήκεσι<sup>89a</sup> τῶν ὁδῶν καὶ  
τῷ διεσπᾶσθαι τὰς δυνάμεις ἀσθενῆς, εἴ τις διὰ ταχέων τὸν πόλεμον  
ἐποιεῖτο. 10. Πέραν δὲ τοῦ Εὐφράτου ποταμοῦ<sup>87a</sup> κατὰ τοὺς  
ἐρήμους σταθμοὺς ἦν πόλις εὐδαίμων καὶ μεγάλη, ὄνομα δὲ Χαρ-  
μάνδη· ἐκ ταύτης οἱ στρατιῶται ἡγόραζον τὰ ἐπιτήδεια, σχεδίαις  
διαβαίνοντες ὧδε· διφθέρας, ἃς εἶχον στεγασματα,<sup>88b</sup> ἐπιμπλασαν  
χόρτου κούφου,<sup>89a</sup> εἴτα συνήγον καὶ συνέσπων, ὡς μὴ ἄπτεσθαι<sup>89c, 89d</sup>  
τῆς κάρφης τὸ ὕδωρ· ἐπὶ τούτων διέβαινον καὶ ἐλάμβανον τὰ  
ἐπιτήδεια, οἰνόν τε ἐκ τῆς βαλάνου πεποιημένον τῆς ἀπὸ τοῦ  
φοίνικος<sup>90</sup> καὶ σίτον μελίνης· τοῦτο γὰρ ἦν ἐν τῇ χώρᾳ πλείστον.

*Quarrel between Clearchus and Menon. Menon's soldiers assault  
Clearchus as he passes through their encampment.*

11. Ἀμφιλεξάντων δὲ τι ἐνταῦθα τῶν τε τοῦ Μένωνος στρατιω-  
τῶν<sup>91</sup> καὶ τῶν τοῦ Κλεάρχου, ὁ Κλέαρχος κρίνας ἀδικεῖν<sup>92a</sup> τὸν τοῦ  
Μένωνος πληγὰς ἐνέβαλεν· ὁ δὲ ἐλθὼν πρὸς τὸ ἑαυτοῦ στρατεύμα

ἔλεγεν· ἀκούσαντες<sup>58b</sup> δ' οἱ στρατιῶται ἐχαλέπαινον καὶ ὠργίζοντο ἰσχυρῶς τῷ Κλεάρχῳ.<sup>16</sup> 12. Τῇ δὲ αὐτῇ ἡμέρᾳ<sup>19c</sup> Κλέαρχος ἔλθων ἐπὶ τὴν διάβασιν τοῦ ποταμοῦ καὶ ἐκεῖ κατασκεψάμενος τὴν ἀγορὰν ἀφισπεύει ἐπὶ τὴν ἑαυτοῦ σκηνὴν διὰ τοῦ Μένωνος στρατεύματος σὺν ὀλίγοις τοῖς περὶ αὐτόν· Κύρος δὲ οὐπω ἦκεν, ἀλλ' ἔτι προσήλαυνε· τῶν δὲ Μένωνος στρατιωτῶν ξύλα σχίζων τις, ὡς εἶδε<sup>59</sup> τὸν Κλεάρχον διελαύνοντα, ἔησι τῇ ἀξίνῃ.<sup>19a</sup> καὶ οὗτος μὲν αὐτοῦ<sup>20</sup> ἡμαρτεν· ἄλλος δὲ λίθῳ καὶ ἄλλος, εἴτα πολλοὶ, κραυγῆς γενομένης.

*Clearchus gets together his men with a view to reprisals, and with a troop of horse rides up to Menon's camp. Proxenus interferes.*

13. Ὁ δὲ καταφεύγει εἰς τὸ ἑαυτοῦ στράτευμα, καὶ εὐθὺς παραγγέλλει εἰς τὰ ὄπλα· καὶ τοὺς μὲν ὀπλίτας αὐτοῦ ἐκέλευσε μέναι τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας,<sup>58i</sup> αὐτὸς δὲ λαβὼν τοὺς Θρᾶκας καὶ τοὺς ἰππεῖς οἱ ἦσαν αὐτῷ<sup>17b</sup> ἐν τῷ στρατεύματι πλείους ἢ τετταράκοντα, τούτων δὲ οἱ πλείστοι Θρᾶκες, ἤλαυνεν ἐπὶ τοὺς Μένωνος,<sup>8a</sup> ὥστ' ἐκείνους ἐκπεπλήχθαι.<sup>49</sup> καὶ αὐτὸν Μένωνα, καὶ τρέχειν ἐπὶ τὰ ὄπλα· οἱ δὲ καὶ ἔστασαν ἀπορούντες τῷ πράγματι.<sup>19a</sup> 14. Ὁ δὲ Πρόξενος, ἔτυχε γὰρ ὕστερος προσ-  
ῶν<sup>59</sup> καὶ τάξις αὐτῷ ἐπομένη τῶν ὀπλιτῶν, εὐθὺς οὖν εἰς τὸ μέσον ἀμφοτέρων ἄγων ἔθετο τὰ ὄπλα καὶ ἐδεῖτο τοῦ Κλεάρχου<sup>23</sup> μὴ ποιεῖν ταῦτα. Ὁ δ' ἐχαλέπαινε, ὅτι αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι.<sup>20c</sup> πρῶως λέγει τὸ αὐτοῦ πάθος, ἐκέλευσέ τε αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι.

*The tumult appeased by Cyrus, who points out that his Greek troops can only hold their own by being united.*

15. Ἐν τούτῳ δὲ ἐπῆει καὶ Κύρος καὶ ἐπύθετο τὸ πρᾶγμα· εὐθὺς δ' ἔλαβε τὰ παλτὰ εἰς τὰς χεῖρας καὶ σὺν τοῖς παρούσι τῶν πιστῶν ἦκεν ἐλαύνων εἰς τὸ μέσον, καὶ λέγει τάδε· 16. “Κλέαρχε καὶ Πρόξενε καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνες, οὐκ ἴστε ὅ τι ποιεῖτε.<sup>45</sup> Εἰ γάρ τινα ἀλλήλοισ<sup>16</sup> μάχην συνάγετε, νομίζετε ἐν τῇδε τῇ ἡμέρᾳ ἐμέ τε κατακεκόψεσθαι.<sup>55a(3)</sup> καὶ ὑμᾶς οὐ πολὺ ἔμοῦ<sup>25</sup> ὕστερον· κακῶς γὰρ τῶν ἡμετέρων ἐχόντων, πάντες οὗτοι οὓς ὁρᾶτε βάρβαροι πολεμιώτεροι ἡμῖν ἔσονται τῶν παρὰ βασιλεῖ ὄντων.”<sup>25</sup> 17. Ἀκούσας ταῦτα ὁ Κλέαρχος ἐν ἑαυτῷ ἐγένετο· καὶ πανσάμενοι ἀμφότεροι κατὰ χώραν ἔθεντο τὰ ὄπλα.

## CHAPTER VI.

*First glimpse of the enemy's forces. Orontes, a former rival of Cyrus, offers, with a thousand horse, to prevent them from destroying the provision and reporting his presence to the king.*

1. Ἐντεῦθεν προϊόντων<sup>37</sup> ἐφαίνετο ἵχνια ἵππων καὶ κόπρος· εἰκάζετο δ' εἶναι ὁ στίβος ὡς δισχιλίῳ ἵππων. Οὔτοι προϊόντες<sup>38b</sup> ἕκαιον καὶ χιλὸν καὶ εἴ τι ἄλλο χρήσιμον ἦν. Ὀρόντης δὲ, Πέρσης ἀνὴρ, γένει<sup>39a</sup> τε προσήκων βασιλεῖ<sup>16</sup> καὶ τὰ πολέμια<sup>14b</sup> λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν, ἐπιβουλεύει Κύρῳ,<sup>17</sup> καὶ πρόσθεν πολεμήσας, καταλλαγεῖς δέ. 2. Οὗτος Κύρῳ εἶπεν, εἰ αὐτῷ δοίη<sup>38c</sup> ἱππέας χιλίους, ὅτι τοὺς προκατακαίοντας ἱππέας ἡ κατακάνοι ἂν ἐνεδρεύσας<sup>38f</sup> ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι καὶ κωλύσειε τοῦ<sup>24</sup> καίειν ἐπιόντας,<sup>9</sup> καὶ ποιήσειεν, ὥστε μήποτε δύνασθαι<sup>40</sup> αὐτοὺς ἰδόντας τὸ Κύρου στράτευμα βασιλεῖ διαγγεῖλαι. Τῷ δὲ Κύρῳ ἀκούσαντι<sup>38b</sup> ταῦτα ἐδόκει ὠφέλιμα εἶναι, καὶ ἐκέλευεν αὐτὸν λαμβάνειν μέρος παρ' ἐκάστου τῶν ἡγεμόνων.

*A letter from Orontes to the king falls into Cyrus' hands, betraying his real object, to desert with this force to Artaxerxes. He is brought to trial.*

3. Ὁ δ' Ὀρόντης νομίσας ἐτοίμους εἶναι αὐτῷ<sup>17</sup> τοὺς ἱππέας γράφει ἐπιστολὴν παρὰ βασιλέα, ὅτι ἥξει<sup>43b</sup> ἔχων ἱππεῖς ὡς ἂν δύνηται πλείστους· ἀλλὰ φράσαι τοῖς αὐτοῦ ἱππεύσιν ἐκέλευεν ὡς φίλον αὐτὸν ὑποδέχεσθαι.<sup>44</sup> Ἐνὴν δὲ ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν φιλίας<sup>32</sup> ὑπομνήματα καὶ πίστεως. Ταύτην τὴν ἐπιστολὴν δίδωσι πιστῷ ἀνδρὶ, ὡς ᾤετο· ὁ δὲ λαβὼν Κύρῳ δίδωσιν. 4. Ἀναγνοὺς<sup>38b</sup> δὲ αὐτὴν ὁ Κύρος συλλαμβάνει Ὀρόντην, καὶ συγκαλεῖ εἰς τὴν ἑαυτοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν<sup>38a</sup> ἑπτὰ· καὶ τοὺς τῶν Ἑλλήνων στρατηγούς ἐκέλευεν ὀπλίτας ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὅπλα περὶ τὴν αὐτοῦ σκηνήν. Οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς τρισχιλίους ὀπλίτας. 5. Κλέαρχον δὲ καὶ εἰσω παρεκάλεσε σύμβουλον,<sup>51b</sup> ὅς γε<sup>51</sup> καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. Ἐπεὶ δ' ἐξῆλθεν,<sup>52</sup> ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντου ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. 6. Ἐφη δὲ Κύρον ἀρχεῖν τοῦ λόγου<sup>53</sup> ὧδε·

*Cyrus' speech. He recounts his previous relations with Orontes, who confesses that he has treated him so badly that he might fairly distrust his word, if he were to promise again to be his friend.*

“Παρακάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως<sup>50</sup> σὺν ὑμῖν βουλευόμενος ὁ τι δίκαιόν ἐστι<sup>45</sup> καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω περὶ Ὀρόντου τουτουῖ. Τοῦτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατὴρ ἔδωκεν ὑπήκοον εἶναι<sup>50b</sup> ἐμοί· ἐπεὶ δὲ ταχθεὶς, ὡς ἔφη αὐτὸς, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ<sup>41a</sup> οὗτος ἐπολέμησεν ἐμοί, ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν, καὶ ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα, ὥστε δόξαι<sup>49</sup> τούτῳ τοῦ πρὸς ἐμὲ πολέμου<sup>24</sup> παύσασθαι, καὶ δεξιὰν ἔλαβον καὶ ἔδωκα· μετὰ ταῦτα,” ἔφη, “ὦ Ὀρόντα, ἔστιν ὁ τι<sup>13</sup> σε ἠδίκησα;” Ἀπεκρίνατο, ὅτι οὐ. 7. Πάλιν δὲ ὁ Κῦρος ἠρώτα, “Οὐκοῦν ὕστερον, ὡς αὐτὸς σὺν ὁμολογεῖς, οὐδὲν ὑπ’ ἐμοῦ ἀδικούμενος ἀποστὰς εἰς Μυσοὺς κακῶς ἐποίεις τὴν ἐμὴν χώραν, ὁ τι<sup>13</sup> ἐδύνω;” Ἐφη ὁ Ὀρόντης. “Οὐκοῦν,” ἔφη ὁ Κῦρος, “ὅπότ’ αὐτὸς ἔγνωσ τὴν σεαυτοῦ δύναμιν, ἔλθων ἐπὶ τὸν τῆς Ἀρτέμιδος βωμὸν μεταμέλειν<sup>43a</sup> τέ σοι ἔφησθα καὶ πείσας ἐμὲ πιστὰ πάλιν ἔδωκάς μοι καὶ ἔλαβες παρ’ ἐμοῦ;” Καὶ ταῦθ’ ὁμολόγει ὁ Ὀρόντης. 8. “Τί οὖν,” ἔφη ὁ Κῦρος, “ἀδικηθεὶς ὑπ’ ἐμοῦ νῦν τὸ τρίτον ἐπιβουλεύω<sup>50</sup> μοι φανερὸς γέγονας;” Εἰπόντος δὲ τοῦ Ὀρόντου, ὅτι οὐδὲν ἀδικηθεὶς, ἠρώτησεν ὁ Κῦρος αὐτόν· “Ὁμολογεῖς οὖν περὶ ἐμὲ ἀδικος<sup>9a</sup> γεγενῆσθαι;” “Ἡ γὰρ ἀνάγκη,” ἔφη ὁ Ὀρόντης. Ἐκ τούτου πάλιν ἠρώτησεν ὁ Κῦρος, “Ἐτι οὖν ἂν γένοιο τῷ ἐμῷ ἀδελφῷ<sup>18</sup> πολέμιος, ἐμοὶ δὲ φίλος καὶ πιστός;” Ὁ δὲ ἀπεκρίνατο ὅτι, “οὐδ’ εἰ γενοίμην, ὦ Κῦρε, σοὶ γ’ ἂν ποτε ἔτι δόξαιμι.”<sup>53c</sup>

*The generals all adjudge him worthy of death. He is led away to the tent of the chief of the guard, and is never seen again.*

9. Πρὸς ταῦτα Κῦρος εἶπε τοῖς παροῦσιν, “Ὁ μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν<sup>21a</sup> δὲ σὺν πρῶτος, ὦ Κλέαρχε, ἀπόφηναι γνώμην, ὁ τι<sup>45</sup> σοι δοκεῖ.” Κλέαρχος δὲ εἶπε τάδε· “Συμβουλεύω ἐγὼ τὸν ἄνδρα τοῦτον ἐκποδῶν ποιεῖσθαι<sup>44</sup> ὡς τάχιστα, ὡς μηκέτι δέη<sup>50</sup> τοῦτον φυλάττεσθαι, ἀλλὰ σχολῇ ἢ ἡμῖν τὸ κατὰ τοῦτον εἶναι<sup>20c</sup> τοὺς ἐθελοντὰς φίλους τούτους εὖ ποιεῖν.” 10. Ταύτῃ δὲ τῇ γνώμῃ<sup>15</sup> ἔφη καὶ τοὺς ἄλλους προσέσθαι. “Μετὰ ταῦτα,” ἔφη, “κελεύοντος Κύρου ἔλαβον τῆς

ζώνης τὸν Ὀρόντην ἐπὶ θανάτῳ ἅπαντες ἀναστάντες καὶ οἱ συγγενεῖς· εἶτα δὲ ἐξήγον αὐτὸν ὡς προσετάχθη.” Ἐπεὶ δὲ εἶδον αὐτὸν οἵπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν, καίπερ εἰδότες,<sup>58a</sup> ὅτι ἐπὶ θανάτῳ ἄγοιτο. 11. Ἐπεὶ δὲ εἰς τὴν Ἀρταπάτου σκηνὴν εἰσῆχθη τοῦ πωτοτάτου τῶν Κύρου σκηπτούχων, μετὰ ταῦτα οὔτε ζῶντα Ὀρόντην οὔτε τεθνηκότα οὐδεὶς εἶδε πώποτε, οὐδὲ ὅπως ἀπέθανεν<sup>58</sup> οὐδεὶς εἰδὼς ἔλεγεν· εἰκάζον δὲ ἄλλοι ἄλλως· τάφος δὲ οὐδεὶς πώποτε αὐτοῦ ἐφάνη.

## CHAPTER VII.

*Cyrus, in hourly expectation of coming across the enemy, reviews his troops during the night. Subsequent council of war.*

1. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμοὺς τρεῖς, παρασάγγας δώδεκα. Ἐν δὲ τῷ τρίτῳ σταθμῷ Κύρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας· ἐδόκει γὰρ εἰς τὴν ἐπιούσαν ἑω ἡξεῖν βασιλέα<sup>58a</sup> σὺν τῷ στρατεύματι μαχομένον· καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως<sup>58</sup> ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου, αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξε. 2. Μετὰ δὲ τὴν ἐξέτασιν ἅμα τῇ ἐπιούσῃ ἡμέρᾳ ἦκοντες αὐτόμολοι παρὰ μεγάλου βασιλέως<sup>58</sup> ἀπήγγελλον Κύρῳ περὶ τῆς βασιλέως στρατιᾶς. Κύρος δὲ συγκαλέσας τοὺς στρατηγοὺς καὶ λοχαγοὺς τῶν Ἑλλήνων συνεβουλευετό τε, πῶς ἂν τὴν μάχην ποιοῖτο,<sup>54b</sup> καὶ αὐτὸς παρῇναι θαρσύνων<sup>58f</sup> τοιάδε·

*Cyrus appeals to the Greeks to fight as becomes freemen, and not to be scared by the numbers of the foe. They that fight in his cause shall be well rewarded, whether they elect to return home, or to make his kingdom their permanent abode.*

3. “ὦ ἄνδρες Ἕλληνες, οὐκ ἀνθρώπων<sup>58a</sup> ἀπορῶν βαρβάρων συμμάχους ὑμᾶς ἄγω, ἀλλὰ νομίζων<sup>58a</sup> ἀμείνονας<sup>5b</sup> καὶ κρείττους πολλῶν βαρβάρων<sup>58</sup> ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον. Ὅπως οὖν ἔσεσθε<sup>50a</sup> ἄνδρες ἄξιοι τῆς ἐλευθερίας, ἧς<sup>4a</sup> κέκτησθε, καὶ ὑπὲρ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω. Εἴ γὰρ ἴστε, ὅτι τὴν ἐλευθερίαν

ἐλοιμῖν ἂν<sup>54b</sup> ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασιῶν.  
 4. Ὅπως δὲ καὶ εἰδῆτε,<sup>59</sup> εἰς οἷον ἔρχεσθε ἀγῶνα, ἐγὼ ὑμᾶς εἰδῶς διδάξω. Τὸ μὲν γὰρ πλῆθος πολὺ καὶ κραυγὴ πολλή ἐπιάσιν·<sup>10</sup> ἂν δὲ ταῦτα ἀνάσχησθε,<sup>53b</sup> τὰ ἄλλα<sup>14b</sup> καὶ αἰσχύνησθαί μοι δοκῶ, οἷους ἡμῖν γνῶσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους. Ὑμῶν δὲ ἀνδρῶν ὄντων καὶ εὐτόλμων γενομένων, ἐγὼ ὑμῶν τὸν μὲν οἶκαδε βουλόμενον ἀπιέναι τοῖς<sup>17c</sup> οἴκοι ζηλωτὸν ποιήσω ἀπελθεῖν, πολλοὺς δὲ οἶμαι ποιήσκειν τὰ παρ' ἐμοὶ ἐλέσθαι ἀντὶ τῶν οἴκου."<sup>8a</sup>

*The extent of the Persian empire is a guarantee of his power to fulfil this promise.*

5. Ἐνταῦθα Γαυλίτης παρὼν, φηγὰς Σάμιος, πιστὸς δὲ Κύρῳ,<sup>16</sup> εἶπε· “Καὶ μὴν, ὦ Κύρε, λέγουσί τινες, ὅτι πολλὰ ὑπισχνῇ νῦν διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου προσιόντος·<sup>27</sup> ἂν δὲ εὖ γένηται<sup>39b</sup> τι, οὐ μεμνήσθαι σέ φασιν· ἔνιοι δὲ, οὐδ' εἰ μέμνοιό τε καὶ βούλοιο, δύνασθαι ἂν<sup>55</sup> ἀποδοῦναι ὅσα ὑπισχνῇ.” · 6. Ἀκούσας ταῦτα ἔλεξεν ὁ Κύρος· “Ἄλλ' ἔστι μὲν ἡμῖν,<sup>17a</sup> ὦ ἄνδρες, ἡ ἀρχὴ ἡ πατρίδα πρὸς μὲν μεσημβρίαν μέχρι οὗ διὰ καῦμα οὐ δύνανται οἰκεῖν ἄνθρωποι, πρὸς δὲ ἄρκτον μέχρι οὗ διὰ χειμῶνα· τὰ δ' ἐν μέσῳ τούτων<sup>25</sup> πάντα<sup>13</sup> σατραπεύουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι.  
 7. Ἦν δ' ἡμεῖς νικῶμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων<sup>25</sup> ἐγκρατεῖς ποιῆσαι· ὥστε οὐ τοῦτο δέδοικα, μὴ<sup>43a</sup> οὐκ ἔχω, ὃ τι δῶ<sup>39a</sup> ἐκάστῳ τῶν φίλων, ἂν εὖ γένηται, ἀλλὰ μὴ οὐκ ἔχω ἱκανοὺς, οἷς δῶ. Ὑμῶν<sup>21a</sup> δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστῳ χρυσοῦν δώσω.” 8. Οἱ δὲ ταῦτα ἀκούσαντες αὐτοὶ τε ἦσαν πολὺ προθυμότεροι καὶ τοῖς ἄλλοις ἐξηγγέλλον. Εἰσῆσαν δὲ παρ' αὐτὸν οἱ τε στρατηγοὶ καὶ τῶν ἄλλων Ἑλλήνων τινὲς ἀξιούντες εἰδέναι, τί σφισιν<sup>17b</sup> ἔσται, ἐὰν κρατήσωσιν.<sup>53b</sup> Ὁ δὲ ἐμπιπλὰς ἀπάντων τὴν γνώμην ἀπέπεμπε.

*The captains try to dissuade Cyrus from taking part in the battle.*

9. Παρεκελεύοντο δὲ αὐτῷ πάντες, ὅσοιπερ διελέγοντο, μὴ μάχεσθαι,<sup>44a</sup> ἀλλ' ὀπισθεν ἑαυτῶν τάττεσθαι. Ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ᾤδε πως ἤρετο τὸν Κύρον· “Οἷε γάρ σοι<sup>16</sup> μαχεῖσθαι, ὦ Κύρε, τὸν ἀδελφόν;” “Νὴ Δί'!” ἔφη ὁ Κύρος, “εἴπερ γε Δαρείου καὶ Παρυσάτιδος ἔστι παῖς, ἐμὸς δὲ ἀδελφός, οὐκ ἀμαχεῖ ταῦτα ἐγὼ λήψομαι.”



*Numbers of the opposed forces.*

10. Ἐνταῦθα δὴ ἐν τῇ ἐξοπλισίᾳ ἀριθμὸς ἐγένετο τῶν μὲν Ἑλλήνων ἄσπῃς μυρία καὶ τετρακοσία, πελτασταὶ δὲ δισχίλιοι καὶ πεντακόσιοι, τῶν δὲ μετὰ Κύρου βαρβάρων δέκα μυριάδες καὶ ἄρματα δρεπανηφόρα ἅμφὶ τὰ εἴκοσι. 11. Τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες καὶ ἄρματα δρεπανηφόρα διακόσια. Ἄλλοι δὲ ἦσαν ἑξακισχίλιοι ἱππεῖς, ὧν<sup>25</sup> Ἄρταγέρσης ἦρχεν· οἳτοὶ δ' αὖ πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν. 12. Τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες, καὶ στρατηγοὶ καὶ ἡγεμόνες, τέτταρες, τριάκοντα μυριάδων ἑκάστος, Ἀβροκόμας, Τισσαφέρνης, Γωβρύας, Ἀρβάκης. Τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἑννήκοντα μυριάδες καὶ ἄρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα· Ἀβροκόμας δὲ ὑστέρησε τῆς μάχης<sup>26</sup> ἡμέρας<sup>14a</sup> πέντε, ἐκ Φοινίκης ἐλαύνων. 13. Ταῦτα δὲ ἡγγελλον πρὸς Κύρον οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης, καὶ μετὰ τὴν μάχην, οἳ<sup>48</sup> ὕστερον ἐλήφθησαν τῶν πολεμίων, ταῦτα ἡγγελλον.

*Artaxerxes abandons his first line of defence,—a trench specially dug as a protection against the invaders, with one end resting on the wall of Media, and the other all but joining the Euphrates. Cyrus with his army passes inside it.*

14. Ἐντεῦθεν δὲ Κύρος ἐξελαύνει σταθμὸν ἓνα, παρασάγγας τρεῖς, συντεταγμένῳ τῷ στρατεύματι παντὶ<sup>19a</sup> καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ᾧτο γὰρ ταύτῃ τῇ ἡμέρᾳ<sup>19c</sup> μαχεῖσθαι βασιλέα· κατὰ γὰρ μέσον<sup>50</sup> τὸν σταθμὸν τοῦτον τάφρος ἦν ὀρυκτὴ βαθεία, τὸ μὲν εὖρος ὀργυιαί πέντε,<sup>3</sup> τὸ δὲ βάθος ὀργυιαί τρεῖς. 15. Παρετέτατο δὲ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας μέχρι τοῦ Μηδείας τείχους· ἔνθα δὴ εἰσιν αἱ διώρυχες, ἀπὸ τοῦ Τίγρητος ποταμοῦ ρέουσιν· εἰσὶ δὲ τέτταρες, τὸ μὲν εὖρος πλεθριαῖαι, βαθεῖαι δὲ ἰσχυρῶς, καὶ πλοῖα πλεῖ ἐν αὐταῖς σιταγωγὰ· εἰσβάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπονσι δ' ἐκάστη παρασάγγην, γέφυραι δ' ἔπεισιν. Ἦν δὲ παρὰ τὸν Εὐφράτην ἀπόδος στενὴ μεταξὺ τοῦ ποταμοῦ<sup>81a</sup> καὶ τῆς τάφρου ὥς εἴκοσι ποδῶν<sup>25a</sup> τὸ εὖρος. Ταύτην δὲ τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπεὶ πυνθάνεται Κύρον προσελαύνοντα.<sup>48c</sup> 16. Ταύτην δὲ τὴν ἀπόδον Κύρος τε καὶ ἡ στρατιὰ

παρήλθε καὶ ἐγένοντο εἴσω τῆς τάφρου.<sup>25</sup> Ταύτη μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσαστο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων<sup>21</sup> ἰχνη πολλά.

*A soothsayer's reward.*

18. Ἐνταῦθα Κύρος Σιλανὸν καλέσας τὸν Ἀμπρακιώτην, μάντιν, ἔδωκεν αὐτῷ δαρεικοὺς δυσχιλίους ὅτι τῇ ἐνδεκάτῃ ἀπ' ἐκείνης τῆς<sup>6a</sup> ἡμέρας πρότερον θύομενος εἶπεν αὐτῷ, ὅτι βασιλεὺς οὐ μαχεῖται<sup>47</sup> δέκα ἡμερῶν, Κύρος δ' εἶπεν· “Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ μαχεῖται ταῖς ἡμέραις· ἐὰν δ' ἀληθεύσης,<sup>58b</sup> ὑπισχνούμαι σοι δέκα τάλαντα.” Τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ<sup>51</sup> παρήλθον αἱ δέκα ἡμέραι.

*Relaxation of watchfulness in Cyrus' army.*

19. Ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυε βασιλεὺς τὸ Κύρου στράτευμα διαβαίνειν, ἔδοξε καὶ Κύρῳ καὶ τοῖς ἄλλοις ἀπεγνωκέναι τοῦ<sup>26</sup> μάχεσθαι· ὥστε τῇ ὑστεραίᾳ Κύρος ἐπορεύετο ἡμελημένως μᾶλλον. 20. Τῇ δὲ τρίτῃ ἐπὶ τε τοῦ ἄρματος<sup>68</sup> καθήμενος τὴν πορείαν ἐποιεῖτο καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ, τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον<sup>58c</sup> ἐπορεύετο, καὶ τῶν ὅπλων τοῖς στρατιώταις πολλὰ ἐπὶ ἀμαξῶν ἦγοντο καὶ ὑποζυγίων.

## CHAPTER VIII.

*An alarm is given that the enemy are approaching.  
Cyrus' order of battle.*

1. Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσιν καὶ πλησίον ἦν ὁ σταθμὸς, ἔνθα ἐμελλε καταλύνειν,<sup>29c</sup> ἠνίκα Πατηγγῆας, ἀνὴρ Πέρσης τῶν ἀμφὶ Κύρον πιστῶν,<sup>21a</sup> προφαίνεται ἐλαύνων ἀνὰ κράτος ἰδρῶντι τῷ ἵππῳ,<sup>19a</sup> καὶ εὐθὺς πᾶσιν, οἷς ἐνετύγχανεν, ἐβόα καὶ βαρβαρικῶς καὶ Ἑλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται<sup>47</sup> ὥς εἰς μάχην παρεσκευασμένος. 2. Ἐνθα δὴ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ Ἕλληνες καὶ πάντες δὲ ἀπάκτοις σφίσιν<sup>17</sup> ἐπιπεσεῖσθαι. 3. Κύρος τε καταπηδῆσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδυ, καὶ ἀναβὰς<sup>58b</sup> ἐπὶ τὸν ἵππον τὰ

παλὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίζεσθαι<sup>44</sup> καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἕκαστον. 4. Ἐνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος<sup>8</sup> μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων πρὸς τῷ Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος, οἱ δ' ἄλλοι μετὰ τοῦτον, Μένων δὲ καὶ τὸ στράτευμα τὸ εὐώνυμον κέρας ἔσχε τοῦ Ἑλληνικοῦ. 5. Τοῦ δὲ βαρβαρικοῦ ἱππεῖς μὲν Παφλαγόνες εἰς χιλίους παρὰ Κλέαρχον ἔστησαν ἐν τῷ δεξιῷ καὶ τὸ Ἑλληνικὸν πελταστικόν, ἐν δὲ τῷ εὐωνύμῳ Ἀριαῖός τε, ὁ Κύρου ὑπαρχος, καὶ τὸ ἄλλο βαρβαρικόν. 6. Κῦρος δὲ καὶ ἱππεῖς τούτου ὅσον ἑξακόσιοι ὠπλισμένοι θώραξι<sup>19\*</sup> μὲν αὐτοὶ καὶ παραμηριδίοις καὶ κράνεσι πάντες πλὴν Κύρου· Κῦρος δὲ ψιλὴν<sup>5b</sup> ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο· λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν. 7. Οἱ δ' ἵπποι πάντες οἱ μετὰ Κύρου<sup>8</sup> εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον δὲ καὶ μαχαίρας οἱ ἱππεῖς Ἑλληνικάς.

*In the afternoon the Persian army comes in sight. Description of it.*

8. Καὶ ἤδη τε ἦν μέσον ἡμέρας καὶ οὐπω καταφανεῖς ἦσαν οἱ πολέμιοι· ἡνίκα δὲ δέιλη ἐγίγνετο,<sup>52</sup> ἐφάνη κονιορτὸς ὥσπερ νεφέλη λευκή, χρόνῳ δὲ συχνῷ ὕστερον ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπὶ πολύ. Ὅτε δὲ ἐγγύτερον ἐγίγνοντο, τάχα δὴ καὶ χαλκός τις ἦστραπτε καὶ αἱ λόγχαι καὶ αἱ τάξεις καταφανεῖς ἐγίγνοντο. 9. Καὶ ἦσαν ἱππεῖς μὲν λευκοθώρακες ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων· Τισσαφέρνης ἐλέγετο τούτων<sup>25</sup> ἄρχειν· ἐχόμενοι δὲ τούτων γεροφόροι, ἐχόμενοι δὲ ὀπλῖται σὺν ποδήρεσι ξυλίναις ἀσπίσιν· Αἰγύπτιοι δ' οὔτοι ἐλέγοντο εἶναι· ἄλλοι δ' ἱππεῖς, ἄλλοι τοξόται. Πάντες δ' οὔτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον<sup>3</sup> τὸ ἔθνος ἐπορεύετα. 10. Πρὸ δ' αὐτῶν ἄρματα διαλείποντα<sup>58†</sup> συχνὸν ἀπ' ἀλλήλων τὰ δὴ δρεπανηφόρα καλούμενα· εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα<sup>5b</sup> καὶ ὑπὸ τοῖς δέφροις εἰς γῆν βλέποντα, ὥς<sup>49, 041.</sup> διακόπτειν ὅτῳ ἐντυγχάνοιεν. Ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλῶντα καὶ διακόψοντα. 11. Ὁ μέντοι Κῦρος εἶπεν, ὅτε καλέσας παρεκελεύετο<sup>52</sup> τοῖς Ἑλλησι τὴν κραυγὴν τῶν βαρβάρων ἀνέχεσθαι, ἐψεύσθη τοῦτο.<sup>13</sup> οὐ γὰρ κραυγῇ, ἀλλὰ σιγῇ, ὡς ἀνυστόν, καὶ ἡσυχῇ ἐν ἑσφ καὶ βραδέως προσήσαν.

*Cyrus is anxious that the Greeks shall face the centre of the Persian army where the King is: Clearchus is afraid of being outflanked.*

12. Καὶ ἐν τούτῳ Κύρος παρελαύνων αὐτὸς σὺν Πίγρητι τῷ ἑρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι τῷ Κλέαρχῳ ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἴη.<sup>51</sup> “κἀν τούτῳ,” ἔφη, “νικῶμεν, πάνθ’ ἡμῖν<sup>170</sup> πεποιήται.” 13. Ὀρῶν<sup>58a</sup> δὲ ὁ Κλέαρχος τὸ μέσον στίφος καὶ ἀκούων Κύρου<sup>23</sup> ἔξω ὄντα<sup>43c</sup> τοῦ Ἑλληνικοῦ εὐωνύμου βασιλέα· τοσοῦτον γὰρ πλήθει<sup>19a</sup> περιῆν βασιλεὺς, ὥστε μέσον τὸ ἑαυτοῦ ἔχων τοῦ Κύρου εὐωνύμου ἔξω ἦν.<sup>43</sup> ἀλλ’ ὅμως ὁ Κλέαρχος οὐκ ἠθέλεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας, φοβούμενος μὴ κυκλωθῇ<sup>43a</sup> ἐκατέρωθεν, τῷ δὲ Κῶρῳ ἀπεκρίνατο, ὅτι αὐτῷ μέλοι, ὅπως καλῶς ἔχοι.<sup>50c</sup>

*Final preparations. The watchword.*

14. Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στράτευμα ὁμαλῶς προΐει, τὸ δὲ Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ μένον συνετάττετο ἐκ τῶν ἔτι προσιώντων.<sup>8</sup> Καὶ ὁ Κύρος παρελαύνων<sup>58b</sup> οὐ πᾶν πρὸς αὐτῷ τῷ στρατεύματι κατεθεάτο ἐκατέρωστε ἀποβλέπων εἰς τε τοὺς πολεμίους καὶ τοὺς φίλους. 15. Ἴδων δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπελάσας ὡς συναντήσai,<sup>49, 50c.</sup> ἤρετο, εἰ τι παραγγέλλει· ὁ δ’ ἐπιστήσας εἶπε καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι καὶ τὰ ἱερὰ καλὰ καὶ τὰ σφάγια καλὰ. 16. Ταῦτα δὲ λέγων, θορύβου<sup>23</sup> ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο, τίς ὁ θόρυβος εἴη.<sup>45</sup> Ὁ δὲ [Κλέαρχος] εἶπεν, ὅτι τὸ σύνθημα παρέρχεται δεύτερον ἤδη. Καὶ ὃς ἐθαύμασε, τις παραγγέλλει,<sup>46</sup> καὶ ἤρετο, ὅ τι εἴη<sup>45</sup> τὸ σύνθημα. Ὁ δ’ ἀπεκρίνατο ὅτι ΖΕΥΣ ΣΩΤΗΡ ΚΑΙ ΝΙΚΗ. Ὁ δὲ Κύρος ἀκούσας, “Ἀλλὰ δέχομαί τε,” ἔφη, “καὶ τοῦτο ἔστω.”

*Commencement of the battle. The Greeks, by a somewhat disorderly charge, drive before them the left wing of the Persian army.*

17. Ταῦτα δ’ εἰπὼν εἰς τὴν ἑαυτοῦ χώραν ἀπήλαυνε· καὶ οὐκέτι τρία ἢ τέτταρα στάδια<sup>14a</sup> διειχέτην τῷ φάλαγγι ἀπ’ ἀλλήλων, ἡνίκα ἐπαυανίζον τε οἱ Ἕλληνες καὶ προήρχοντο ἀντίοι ἵεναι τοῖς πολεμίοις. 18. Ὡς δὲ πορευομένων<sup>27</sup> ἐξεκύμαινέ τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ<sup>19a</sup> θεῖν· καὶ ἅμα ἐφθέγγαντο πάντες οἷόν<sup>18</sup> περ τῷ Ἐνναλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον.

Λέγουσι δέ τινες ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδοῦνῃσαν φόβον ποιοῦντες τοῖς ἵπποις.<sup>17</sup> 19. Πρὶν δὲ τόξευμα ἐξικνεῖσθαι<sup>52a</sup> ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. Καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβίων δὲ ἀλλήλοις μὴ<sup>62a</sup> θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἐπεσθαι. 20. Τὰ δ' ἄρματα ἐφέροντο, τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων, κενὰ ἡνιόχων.<sup>38a</sup> Οἱ δ' ἐπεὶ προΐδοιεν,<sup>40b</sup> διώτταντο· ἔστι δ' ὅστις καὶ κατελήφθη ὥσπερ ἐν ἵπποδρόμῳ ἐκπλαγείς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτον παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδὲν,<sup>64</sup> πλὴν ἐπὶ τῷ εὐνύνμῳ τοξευθῆναί τις ἐλέγετο.

*Meanwhile Artaxerxes, holding the centre of the line, is free from attack, and not knowing of the defeat of his left, prepares to wheel round with his right wing, and surround the troops of Cyrus. The latter, who has been watching this movement, makes a vigorous attack upon the King's guard and routs them.*

21. Κῦρος δ' ὁρῶν τοὺς Ἕλληνας νικῶντας<sup>43c</sup> τὸ καθ' αὐτοὺς καὶ διώκοντας, ἡδόμενος καὶ προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ<sup>41a</sup> τῶν ἀμφ' αὐτὸν, οὐδ' ὡς ἐξήχθη διώκειν,<sup>39d</sup> ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν αὐτῷ ἐξακοσίων ἱππέων τάξιν ἐπεμελείτο, ὃ τι ποιήσει<sup>45</sup> βασιλεὺς. Καὶ γὰρ ἤδει αὐτὸν, ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος. 22. Καὶ πάντες δ' οἱ τῶν βαρβάρων ἄρχοντες μέσον ἔχοντες τὸ αὐτῶν ἡγούντο, νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἢν ἢ ἰσχυρὸς αὐτῶν ἐκατέρωθεν, καὶ εἴ τι παραγγείλαι χρήζοιεν, ἡμίσει ἂν χρόνῳ αἰσθάνεσθαι<sup>55</sup> τὸ στράτευμα. 23. Καὶ βασιλεὺς δὴ τότε μέσον ἔχων τῆς αὐτοῦ στρατιᾶς ὅμως ἔξω ἐγένετο τοῦ Κύρου εὐνύνμου κέρατος.<sup>36</sup> Ἐπεὶ δὲ οὐδεὶς αὐτῷ ἐμάχετο<sup>52</sup> ἐκ τοῦ ἐναντίου, οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἐμπροσθεν, ἐπέκαμπεν<sup>32</sup> ὡς εἰς κύκλωσιν. 24. Ἐνθα δὴ Κῦρος δέισας, μὴ ὀπισθεν γενόμενος κατακόψῃ<sup>43d</sup> τὸ Ἑλληνικόν, ἐλαύνει ἀντίος· καὶ ἐμβαλὼν σὺν τοῖς ἐξακοσίοις νικᾷ τοὺς πρὸ βασιλέως τεταγμένους καὶ εἰς φυγὴν ἔτρεψε τοὺς ἐξακισχιλίους, καὶ ἀποκτεῖναι λέγεται αὐτὸς<sup>43a, Obs.</sup> τῇ αὐτοῦ χειρὶ Ἀρταγέρσῃ τὸν ἄρχοντα αὐτῶν. 25. Ὡς δ' ἡ τροπὴ ἐγένετο, διασπείρονται καὶ οἱ Κύρου ἐξακόσιοι εἰς τὸ διώκειν ὁρμήσαντες,<sup>58a</sup> πλὴν πάνυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν, σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι.

*He then rushes in a fury upon the King and wounds him : but in the mêlée which ensues he is himself wounded and slain. One of his officers, faithful to him to the last, throws himself on the body, and slays himself, or is slain by order of the King.*

26. Σὺν τούτοις δὲ ὦν καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκείνον στίφος· καὶ εὐθὺς οὐκ ἠνέσχετο, ἀλλ' εἰπὼν, "Τὸν ἄνδρα ὀρώ," ἵετο ἐπ' αὐτὸν καὶ παίει<sup>23a</sup> κατὰ τὸ στέρνον καὶ τιτρώσκει διὰ τοῦ θώρακος, ὥς φησι Κτησίας ὁ ἱατρὸς, καὶ ἰᾶσθαι αὐτὸς<sup>23a</sup> τὸ τραῦμά φησι. 27. Παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῷ ὑπὸ τὸν ὀφθαλμὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κῦρος καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκατέρου, ὅποσοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθνησκον,<sup>24</sup> Κτησίας λέγει· παρ' ἐκείνῳ γὰρ ἦν· Κῦρος δὲ αὐτὸς τε ἀπέθανε καὶ ὀκτῶ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο ἐπ' αὐτῷ. 28. Ἀρταπάτης δ' ὁ πιστότατος αὐτῷ τῶν σκηπτούχων θεραπέων λέγεται, ἐπειδὴ πεπτωκότα<sup>25b</sup> εἶδε Κῦρον, καταπηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ. 29. Καὶ οἱ μὲν φασὶ βασιλέα κελεύσαι τινα ἐπισφάζαι αὐτὸν Κῦρῳ,<sup>26</sup> οἱ δ' ἐαυτὸν ἐπισφάσθαι σπασάμενον τὸν ἀκινάκην· εἶχε γὰρ χρυσοῦν· καὶ στρεπτὸν δὲ ἐφόρει καὶ ψέλια καὶ τᾶλλα, ὥσπερ οἱ ἄριστοι Περσῶν· ἐτετίμητο γὰρ ὑπὸ Κῦρου δι' εὐνοίαν τε καὶ πιστότητα.

## CHAPTER IX.

*Character of Cyrus. His royal nature showed itself in his earliest years. Careful training of the Persian court, where he made himself remarkable by his modesty and his bravery. Anecdote of the latter.*

1. Κῦρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὦν Περσῶν τῶν μετὰ Κῦρον τὸν ἀρχαῖον γενομένων<sup>27</sup> βασιλικώτατος τε καὶ ἄρχειν ἀξιώτατος, ὥς παρὰ πάντων ὁμολογεῖται τῶν Κῦρου<sup>28</sup> δοκούντων ἐν πείρᾳ γενέσθαι. 2. Πρῶτον μὲν γὰρ ἔτι παῖς ὢν,<sup>28b</sup> ὅτε ἐπαυδεύετο καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισὶ, πάντων πάντα<sup>29b</sup> κράτιστος ἐνομίζετο. 3. Πάντες γὰρ οἱ τῶν ἀρίστων

Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται· ἔνθα πολλὴν μὲν σωφροσύνην καταμάθοι ἂν τις,<sup>54b</sup> αἰσχρὸν δ' οὐδὲν οὐτ' ἀκούσαι οὐτ' ἰδεῖν ἔστι. 4. Θεῶνται δ' οἱ παῖδες καὶ τοὺς τιμωμένους ὑπὸ βασιλέως<sup>41a</sup> καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζομένους· ὥστε εὐθὺς παῖδες ὄντες<sup>56b</sup> μανθάνουσιν<sup>49a</sup> ἄρχειν τε καὶ ἄρχεσθαι. 5. Ἐνθα Κῦρος αἰδημονέστατος μὲν πρῶτον τῶν ἡλικιωτῶν<sup>21a</sup> ἔδοκει εἶναι, τοῖς<sup>14</sup> τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεεστέρων<sup>25</sup> μᾶλλον πείθεσθαι, ἔπειτα δὲ φιλιπτότατος καὶ τοῖς ἵπποις<sup>19a</sup> ἄριστα χρῆσθαι· ἔκρινον δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων,<sup>22</sup> τοξικῆς τε καὶ ἀκοντίσεως, φιλομαθέστατον εἶναι καὶ μελετηρότατον. 6. Ἐπεὶ δὲ τῇ ἡλικίᾳ ἔπρεπε, καὶ φιλοθηρότατος ἦν καὶ πρὸς τὰ θηρία μέντοι φιλοκινδυνότατος. Καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεπεν, ἀλλὰ συμπεσὼν κατεσπίασθη ἀπὸ τοῦ ἵππου, καὶ τὰ μὲν ἔπαθεν, ὦν καὶ τὰς ὠτειλὰς φανεράς<sup>5b</sup> εἶχε, τέλος δὲ κατέκανε· καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς<sup>17c</sup> μακαριστὸν ἐποίησεν.

*As a governor he was eminently a man of his word, and a firm friend, never deserting those whom he had once taken up.*

7. Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας,<sup>25</sup> στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη, οἷς καθέκει εἰς Καστωλοῦ πεδίον ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν, ὅτι περὶ πλείωτου ποιοῖτο,<sup>43b</sup> εἴ τῃ σπείσαιοιτο<sup>40b</sup> καὶ εἴ τῃ συνθοῖτο καὶ εἴ τῃ ὑπόσχοιτό τι, μηδὲν<sup>62</sup> ψεύδεσθαι.<sup>29a</sup> 8. Καὶ γὰρ οὖν ἐπίστευον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπεισασμένου Κύρου<sup>27, 58c</sup> ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς παθεῖν. 9. Τοιγαρὺν ἐπεὶ Ἰγισαφέρνει<sup>16</sup> ἐπολέμησε, πᾶσαι αἱ πόλεις ἐκούσαι Κῦρον εἶλοντο ἀντὶ Ἰγισαφέρνους πλὴν Μιλησίων. Οὗτοι δὲ, ὅτι<sup>51</sup> οὐκ ἤθελε τοὺς φεύγοντας πρόσσθαι, ἐφοβοῦντο αὐτόν. 10. Καὶ γὰρ ἔργῳ ἐπεδείκνυτο καὶ ἔλεγεν, ὅτι οὐκ ἂν ποτὲ προοῖτο, ἐπεὶ ἅπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείους γένοιντο,<sup>53c</sup> ἔτι δὲ κάκιον πράξειαν.

*Liberal in his rewards, he was stern in his punishments of evil-doers.*

11. Φανερὸς δ' ἦν καὶ, εἴ τίς τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, νικᾶν πειρώμενος·<sup>59</sup> καὶ εὐχὴν δὲ τινες αὐτοῦ ἐξέφερον, ὥς

εὐχοίτο<sup>43b</sup> τοσούτον χρόνον ζῆν, ἔστε νικῆς<sup>52</sup> καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιούντας ἀλεξόμενος. 12. Καὶ γὰρ οὖν πλείστοι δὴ αὐτῷ ἐνὶ γε ἀνδρὶ τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ ἑαυτῶν σώματα προσέσθαι. 13. Οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι, ὡς τοὺς κακούργους καὶ ἀδίκους εἶα<sup>47</sup> καταγελαῖν, ἀλλ' ἀφειδέστατα πάντων ἐτιμωρεῖτο. Πολλάκις δ' ἦν ἰδεῖν παρὰ τὰς στιβομένας ὁδοὺς καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν<sup>54</sup> στερουμένους ἀνθρώπους· ὥστ' ἐν τῇ Κύρου ἀρχῇ ἐγένετο<sup>48a</sup> καὶ Ἑλληνι καὶ βαρβάρῳ μηδὲν ἀδικοῦντι<sup>58c</sup> ἀδεῶς πορεύεσθαι, ὅπῃ τις ἤθελεν, ἔχοντι ὁ τι προχωροῖη.<sup>40b</sup>

*By his readiness to reward honesty and merit, he was enabled to get together an army, not of mere mercenaries, but of loyal servants.*

14. Τοὺς γε μέντοι ἀγαθοὺς εἰς πόλεμον ὁμολόγητο διαφερόντως τιμᾶν. Καὶ πρῶτον μὲν ἦν αὐτῷ<sup>17b</sup> πόλεμος πρὸς Πισίδας καὶ Μυσοὺς· στρατεούμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας, οὓς ἑώρα ἐθέλοντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει ἡς<sup>4a</sup> κατεστρέφετο χώρας,<sup>25</sup> ἔπειτα δὲ καὶ ἄλλῃ δώρους ἐτίμα· 15. ὥστε φαίνεσθαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους,<sup>5b</sup> τοὺς δὲ κακοὺς δούλους τούτων ἀξιοῦν εἶναι. Τοιγαροῦν πολλῇ ἦν ἀφθονία αὐτῷ τῶν θελόντων<sup>26a</sup> κινδυνεύειν, ὅπου τις Κύρον αἰσθήσεσθαι οἶοιτο.<sup>40b</sup> 16. Εἰς γε μὴν δικαιοσύνην, εἴ τις αὐτῷ φανερὸς γένοιτο<sup>58c</sup> ἐπιδείκνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους ποιεῖν τῶν ἐκ τοῦ ἀδίκου φιλοκερδούντων.<sup>25</sup> 17. Καὶ γὰρ οὖν ἄλλα τε πολλὰ δικαίως αὐτῷ διεχειρίζετο, καὶ στρατεύματι ἀληθινῷ ἐχρήσατο. Καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ οὐ χρημάτων<sup>67a</sup> ἕνεκα πρὸς ἐκείνον ἔπλευσαν, ἀλλ' ἐπεὶ<sup>51</sup> ἔγνωσαν κερδαλεώτερον εἶναι Κύρῳ καλῶς πειθαρχεῖν ἢ τὸ κατὰ μῆνα κέρδος.

*He had better servants, and faster friends than any one, for he did not grudge them their success, but did his best to further the individual plans of those who were his fellow-workers.*

18. Ἀλλὰ μὴν εἴ τις γέ τι αὐτῷ προστάξαντι<sup>17</sup> καλῶς ὑπηρετήσκειν, οὐδενὶ πώποτε ἀχάριστον εἶασε τὴν προθυμίαν. Τοιγαροῦν κράτιστοι δὴ ὑπηρέται παντὸς ἔργου Κύρῳ ἐλέχθησαν<sup>43a, 60c</sup> γενέσθαι. 19. Εἰ δέ τινα ὁρῶν δεινὸν ὄντα<sup>48c</sup> οἰκονόμον ἐκ τοῦ δικαίου καὶ κατασκευάζοντά τε ἡς<sup>4c</sup> ἄρχοι χώρας καὶ προσόδους



ποιούντα, οὐδένα ἂν πρόποτε ἀφείλετο,<sup>53 a, Ob.</sup> ἀλλ' αἰ πλείω προσεδίδου, ὥστε καὶ ἡδέως ἐπόνουν<sup>49</sup> καὶ θαρραλέως ἐκτῶντο καὶ ὁ ἐπέπατο αὐτὶς, ἥκιστα Κῦρον<sup>13 a</sup> ἔκρυπτεν· οὐ γὰρ φθονῶν<sup>50</sup> τοῖς φανερώς πλουτοῦσιν<sup>17</sup> ἐφαίνετο, ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασι. 20. Φίλους γε μὴν ὅσους ποιήσαιο<sup>48</sup> καὶ εὐνοὺς γνοίῃ ὄντας καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι ὃ τι τυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν.<sup>29 d</sup> 21. Καὶ γὰρ αὐτὸ τοῦτο, οὐπερ αὐτὸς ἕνεκα φίλων<sup>28 a</sup> ᾤετο δεῖσθαι, ὡς συνεργοὺς ἔχει,<sup>50</sup> καὶ αὐτὸς ἐπειρᾶτο συνεργὸς τοῖς φίλοις κράτιστος εἶναι τούτου,<sup>22</sup> ὅτου<sup>23</sup> ἕκαστον αἰσθάνοιτο ἐπιθυμοῦντα.

*He was liberal, not merely in the extent of his gifts, but in the delicate thoughtfulness with which they were given. He shared everything with his friends.*

22. Δῶρα δὲ πλείωτα μὲν οἶμαι εἶς γε ὢν ἀνὴρ ἐλάμβανε διὰ πολλά· ταῦτα δὲ πάντων δὴ μάλιστα τοῖς φίλοις διεδίδου, πρὸς τοὺς τρόπους ἐκάστου σκοπῶν καὶ ὅτου μάλιστα ὀρψή ἕκαστον δεόμενον. Καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον πέμποι τις ἢ ὡς εἰς πόλεμον ἢ ὡς εἰς καλλωπισμὸν, καὶ περὶ τούτων λέγειν αὐτὸν ἔφασαν, ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν δύναίτο<sup>54 b</sup> τούτοις πᾶσι κοσμηθῆναι, φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι. 24. Καὶ τὸ μὲν τὰ μεγάλα<sup>13</sup> νικᾶν<sup>29 a</sup> τοὺς φίλους εὖ ποιοῦντα<sup>55 f</sup> οὐδὲν θαυμαστὸν, ἐπειδὴ γε καὶ δυνατώτερος ἦν· τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων<sup>25</sup> καὶ τῷ προθυμεῖσθαι χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστὰ εἶναι. 25. Κῦρος γὰρ ἔπεμπε βίκου οἶνου ἡμιδεεῖς πολλάκις, ὅποτε πάνν ἡδὺν λάβοι,<sup>52</sup> λέγων, ὅτι οὐπω δὴ πολλοῦ χρόνου<sup>28</sup> τούτου<sup>25</sup> ἡδίοι οἶνῳ ἐπιτύχοι.<sup>43 b</sup> τούτον οὖν σοὶ ἔπεμψε καὶ δεῖται σου τήμερον τούτον ἐκπιεῖν σὺν οἷς<sup>4 a</sup> μάλιστα φιλεῖς. 26. Πολλάκις δὲ χήνας ἡμιβρώτους ἔπεμπε καὶ ἄρτων ἡμίσεια καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα· Τούτοις ἦσθη Κῦρος· βούλεται οὖν καὶ σὲ τούτων<sup>23</sup> γεύσασθαι. 27. Ὅπου δὲ χιλὸς σπάνιος πάνν εἴη, αὐτὸς δ' ἐδύνατο παρασκευάσασθαι διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας καὶ διὰ τὴν ἐπιμέλειαν, διαπέμπων ἐκέλευε τοὺς φίλους τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἵπποις<sup>16</sup> ἐμβάλλειν τούτον τὸν χιλὸν, ὡς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους ἄγωσιν.<sup>50</sup>

*He was always wishful to show public honour to those whom he valued, and so attracted many to his side, while he himself was never abandoned by any of his followers, with the single exception of Orontes.*

28. Εἰ δὲ δὴ ποτε πορεύοιτο, καὶ πλείστοι μέλλοιεν ὄψεσθαι, προσκαλῶν τοὺς φίλους ἐσπουδαιολογεῖτο, ὥς δηλοίη<sup>50</sup> οὓς τιμᾶ· ὥστε ἔγωγε ἐξ ὧν<sup>4a</sup> ἀκούω οὐδένα κρίνω<sup>49a</sup> ὑπὸ πλείονων πεφιλῆσθαι οὔτε Ἑλλήνων οὔτε βαρβάρων. 29. Τεκμήριον δὲ τούτου καὶ τὸδε· παρὰ μὲν Κύρου δούλου ὄντος οὐδεὶς ἀπήει πρὸς βασιλεία, πλὴν Ὀρόντης ἐπεχείρησε· καὶ οὗτος δὴ, ὃν ᾤετο πιστόν οἱ εἶναι, ταχὺ αὐτὸν εἶρε Κύρῳ φιλαίτερον ἢ ἑαυτῷ· παρὰ δὲ βασιλέως πολλοὶ πρὸς Κύρον ἀπῆλθον, ἐπειδὴ πολέμιοι ἀλλήλοις ἐγένοντο,<sup>52</sup> καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι,<sup>3</sup> νομίζοντες παρὰ Κύρῳ ὄντες ἀγαθοὶ<sup>55c</sup> ἀξιοτέρας ἂν τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ.

*Crowning proof of the affection he inspired. All his most favoured friends fell fighting for him when he fell, save Ariaeus, who was in a distant part of the field.*

30. Μέγα δὲ τεκμήριον καὶ τὸ ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ γενόμενον,<sup>5a</sup> ὅτι καὶ αὐτὸς ἦν ἀγαθὸς<sup>43b</sup> καὶ κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὖνους καὶ βεβαίους. 31. Ἀποθνήσκοντος γὰρ αὐτοῦ, πάντες οἱ περὶ αὐτὸν φίλοι καὶ συντράπεζοι ἀπέθανον μαχόμενοι ὑπὲρ Κύρου πλὴν Ἀριαίου· οὗτος δὲ τεταγμένος<sup>59</sup> ἐτύγγανεν ἐπὶ τῷ εὐωνύμῳ τοῦ ἱππικοῦ ἄρχων· ὥς δ' ᾔσθετο Κύρον πεπτωκότα,<sup>43c</sup> ἔφυγεν, ἔχων καὶ τὸ στράτευμα πᾶν, οὐ ᾔγείτο.

## CHAPTER X.

*Artaxerxes attacks the camp of Cyrus, routs Ariaeus and his troops, and plunders the baggage, but the Greeks who were left in charge stand their ground.*

1. Ἐνταῦθα δὴ Κύρου ἀποτέμενεται ἡ κεφαλὴ καὶ χεὶρ ἡ δεξιὰ. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων<sup>58b</sup> εἰσπίπτει εἰς τὸ Κυρεῖον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου<sup>5a</sup> οὐκέτι ἴστανται, ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμὸν, ἔνθεν

ὠρμῶντο· τέτταρες δ' ἐλέγοντο παρασάγγαι εἶναι τῆς ὁδοῦ. 2. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ<sup>8a</sup> τά τε ἄλλα πολλὰ διαρπάζουσι καὶ τὴν Φωκαίδα, τὴν Κύρου παλλακίδα τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι, λαμβάνει. 3. Ἡ δὲ Μιλησία, ἡ νεωτέρα, ληφθεῖσα ὑπὸ τῶν ἀμφὶ βασιλέα ἐκφεύγει γυμνῇ πρὸς τῶν Ἑλλήνων<sup>21a</sup> οἱ ἔτυχον ἐν τοῖς σκευοφόροις ὄπλα ἔχοντες<sup>59</sup> καὶ ἀντιταχθέντες<sup>58b</sup> πολλοὺς μὲν τῶν ἀρπαζόντων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν ἀπέθανον· οὐ μὴν ἔφυγόν γε, ἀλλὰ καὶ ταύτην ἔσωσαν καὶ τὰ ἄλλα ὅποσα ἐντὸς αὐτῶν<sup>25</sup> καὶ χρήματα καὶ ἄνθρωποι ἐγένοντο πάντα ἔσωσαν.

*The Greeks returning from the pursuit prepare to attack the King, but he falls back again.*

4. Ἐνταῦθα διέσχον ἀλλήλων<sup>24</sup> βασιλεὺς τε καὶ οἱ Ἕλληνες ὡς τριάκοντα στάδια,<sup>14a</sup> οἱ μὲν διώκοντες τοὺς καθ' αὐτοὺς ὡς πάντας νικῶντες, οἱ δ' ἀρπάζοντες ὡς ἡδὴ πάντες νικῶντες. 5. Ἐπεὶ δ' ἦσθοντο οἱ μὲν Ἕλληνες, ὅτι βασιλεὺς σὺν τῷ στρατεύματι ἐν τοῖς σκευοφόροις εἶη,<sup>48b</sup> βασιλεὺς δ' αὖ ἤκουσε Τισσαφέρνους,<sup>23</sup> ὅτι οἱ Ἕλληνες νικῶντες τὸ καθ' αὐτοὺς καὶ εἰς τὸ πρόσθεν οἰχονται διώκοντες,<sup>58i</sup> ἐνταῦθα δὴ βασιλεὺς μὲν ἀθροίζει τε τοὺς ἑαυτοῦ καὶ συντάττεται· ὁ δὲ Κλέαρχος ἐβουλεύετο Πρόξενον καλέσας,<sup>58b</sup> πλησιαίτατος γὰρ ἦν, εἰ πέμποιεν<sup>45</sup> τινας ἢ πάντες ἴοιεν ἐπὶ τὸ στρατόπεδον ἀρήζοντες. 6. Ἐν τούτῳ καὶ βασιλεὺς δῆλος, ἦν προσιῶν<sup>59</sup> πάλιν, ὡς ἐδόκει, ὀπισθεν. Καὶ οἱ μὲν Ἕλληνες στραφέντες παρεσκευάζοντο ὡς ταύτῃ προσιόντος<sup>27</sup> καὶ δεξιόμενοι, ὁ δὲ βασιλεὺς ταύτῃ μὲν οὐκ ἦγεν, ἦ δὲ παρήλθεν ἔξω τοῦ εὐωνύμου κέρατος,<sup>25</sup> ταύτῃ καὶ ἀπήγαγεν, ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ κατὰ τοὺς Ἕλληνας αὐτομολήσαντας καὶ Τισσαφέρην καὶ τοὺς σὺν αὐτῷ.

*Tissaphernes, unsuccessful in his share of the battle, meets the King in the Greek camp, and marches back with him. The left wing of the Greeks, fearing to be out-flanked, wheel round so as to get the river to protect their rear.*

7. Ὁ γὰρ Τισσαφέρνης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἔφυγεν, ἀλλὰ διήλασε παρὰ τὸν ποταμὸν κατὰ τοὺς Ἕλληνας πελταστὰς· διαλαύνων δὲ κατέκανε μὲν οὐδένα, διαστάντες δ' οἱ Ἕλληνες ἔπαιον καὶ ἠκόντιζον αὐτοὺς· Ἐπισθένης δὲ Ἀμφιπολίτης ἦρχε τῶν

πελταστῶν<sup>35</sup> καὶ ἐλέγετο φρόνιμος<sup>43a, Obs.</sup> γενέσθαι. 8. Ὁ δ' οὖν Τισσαφέρνης ὡς<sup>32</sup> μείον ἔχων ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλήνων ἐκεῖ συντυγχάνει βασιλεῖ<sup>36</sup> καὶ ὁμοῦ δὴ πάλιν συνταξάμενοι ἐπορεύοντο. 9. Ἐπεὶ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων κέρας, ἔδεισαν οἱ Ἕλληνες μὴ προσάγοιεν<sup>43d</sup> πρὸς τὸ κέρας καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτοὺς κατακόψειαν· καὶ ἔδοκει αὐτοῖς ἀναπτύσσειν τὸ κέρας καὶ ποιήσασθαι ὀπισθεν τὸν ποταμόν.

*Second battle. The Greeks are again victorious, and pursue the King's forces for some distance till sunset.*

10. Ἐν ᾧ δὲ ταῦτα ἐβουλεύοντο, καὶ δὴ βασιλεὺς παραμειψάμενος εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἀντίαν<sup>5b</sup> τὴν φάλαγγα, ὥσπερ τὸ πρῶτον μαχόμενος συνήει. Ὡς δὲ εἶδον οἱ Ἕλληνες ἐγγὺς τε ὄντας<sup>43e</sup> καὶ παρατεταγμένους, αὐθις παιανίσαντες ἐπῆσαν πολὺ ἔτι προθυμότερον ἢ τὸ πρόσθεν. 11. Οἱ δ' αὖ βάρβαροι οὐκ ἐδέχοντο, ἀλλ' ἐκ πλέονος ἢ τὸ πρόσθεν ἔφευγον· οἱ δ' ἐπεδίωκον μέχρι κώμης τινός.<sup>67a</sup> 12. Ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες· ὑπὲρ γὰρ τῆς κώμης γήλοφος ἦν, ἐφ' οὗ ἀνεστράφησαν οἱ ἀμφὶ βασιλέα, περὶ μὲν οὐκέτι, τῶν δὲ ἱππέων<sup>36a</sup> ὁ λόφος ἐνεπλήσθη, ὥστε τὸ ποιούμενον μὴ γινώσκειν.<sup>43a</sup> Καὶ τὸ βασιλεῖον σημεῖον ὁρᾶν ἔφασαν, αἰτόν τινα χρυσοῦν ἐπὶ πέλτης [ἐπὶ ξύλου] ἀνατεταμένον. 13. Ἐπεὶ δὲ καὶ ἐνταῦθ' ἐχώρουν οἱ Ἕλληνες, λείπουσι δὴ καὶ τὸν λόφον οἱ ἱππεῖς· οὐ μὴν ἔτι ἀθρόοι, ἀλλ' ἄλλοι ἄλλοθεν· ἐψιλοῦτο δ' ὁ λόφος τῶν ἱππέων.<sup>36a</sup> τέλος δὲ καὶ πάντες ἀπεχώρησαν. 14. Ὁ οὖν Κλέαρχος οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπὸ αὐτὸν στήσας τὸ στράτευμα πέμπει Δύκιον τὸν Συρακούσιον καὶ ἄλλον ἐπὶ τὸν λόφον καὶ κελεύει κατιδόντας τὰ ὑπὲρ τοῦ λόφου, τί ἐστιν,<sup>45</sup> ἀπαγγεῖλαι. 15. Καὶ ὁ Δύκιος ἤλασέ τε καὶ ἰδὼν ἀπαγγέλλει, ὅτι φεύγουσιν ἀνὰ κράτος. Σχεδὸν δ' ὅτε ταῦτα ἦν, καὶ ἡλῖος ἐδύετο.

*The Greeks return to their camp in ignorance of Cyrus' fate, and find their provisions all carried off, so that most of them were supperless.*

16. Ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες καὶ θέμενοι τὰ ὅπλα ἀνεπαύοντο· καὶ ἅμα μὲν ἐθαύμαζον, ὅτι οὐδαμοῦ Κῦρος φαίνοιτο,<sup>43b</sup> εὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρείη· οὐ γὰρ ἤδεσαν αὐτὸν τεθνηκότα,<sup>43c</sup> ἀλλ' εἴκαζον ἢ διώκοντα οἴχεσθαι, ἢ καταλήψόμενόν τι

προεληλακέαι. 17. Καὶ αὐτοὶ ἐβουλεύοντο, εἰ αὐτοῦ μέιναντες τὰ σκευοφόρα ἐνταῦθα ἄγοιντο,<sup>45</sup> ἢ ἀπίοιεν ἐπὶ τὸ στρατόπεδον. Ἔδοξεν οὖν αὐτοῖς ἀπίεσαι· καὶ ἀφικνοῦνται ἀμφὶ δόρπηστον ἐπὶ τὰς σκηνάς. 18. Ταύτης μὲν τῆς ἡμέρας τοῦτο τὸ τέλος ἐγένετο. Καταλαμβάνουσι δὲ τῶν τε ἄλλων χρημάτων<sup>21a</sup> τὰ πλεῖστα διηρπασμένα<sup>12</sup> καὶ εἴ τι σιτίον ἢ ποτὸν ἦν, καὶ τὰς ἀμάξας, μεστὰς ἀλεύρων<sup>28a</sup> καὶ οἴνου, ἃς παρεσκευάσατο Κῦρος, ἵνα, εἴ ποτε σφοδρὰ λάβοι τὸ στρατόπεδον ἔνδεια, διαδοίῃ<sup>50</sup> τοῖς Ἑλλήσιν. 19. ἦσαν δ' αὗται τετρακόσσαι ὥς ἐλέγοντο ἄμμιξαι· καὶ ταύτας τότε οἱ σὺν βασιλεῖ<sup>5a</sup> διήρπασαν· ὥστε ἄδειπνοι ἦσαν<sup>49</sup> οἱ πλεῖστοι τῶν Ἑλλήνων· ἦσαν δὲ καὶ ἀνάριστοι· πρὶν γὰρ δὴ καταλῦσαι<sup>52a</sup> τὸ στράτευμα πρὸς ἄριστον, βασιλεὺς ἐφάνη. Ταύτην μὲν οὖν τὴν νύκτα<sup>14a</sup> οὕτω διεγένοντο.

**ΧΕΝΟΦΩΝΤΟΣ**  
**ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ**  
**ΒΙΒΑΙΟΝ ΔΕΥΤΕΡΟΝ.**

*PREPARATIONS OF THE GREEKS FOR THEIR RETREAT.  
TREACHERY OF TISSAPHERNES. MASSACRE  
OF THE GREEK GENERALS.*

**CHAPTER I.**

*Recapitulation of the previous book. The Greeks, ignorant of the death of  
Cyrus, resolve to move forward to join him.*

1. Ὡς μὲν οὖν ἠθροίσθη Κύρῳ<sup>17</sup> τὸ Ἑλληνικὸν, ὅτε ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπράχθη, καὶ ὡς ἡ μάχη ἐγένετο, καὶ ὡς Κύρος ἐτελεύτησε, καὶ ὡς ἐπὶ τὸ στρατόπεδον ἐλθόντες οἱ Ἕλληνες ἐκοιμήθησαν, οἰόμενοι τὰ πάντα<sup>18</sup> νικᾶν καὶ Κύρον ζῆν, ἐν τῷ ἔμπροσθεν λόγῳ δεδήλωται.  
2. Ἀμα δὲ τῇ ἡμέρᾳ συνελθόντες<sup>19</sup> οἱ στρατηγοὶ ἐθαίμαζον, ὅτι Κύρος οὔτε ἄλλον πέμποι<sup>20</sup> σηματοῦντα,<sup>20a</sup> ὃ τι χρὴ ποιεῖν,<sup>20b</sup> οὔτε αὐτὸς φαίνοιτο. Ἐδοξεν οὖν αὐτοῖς συσκευασαμένοις<sup>21</sup> ἃ εἶχον καὶ ἐξοπλισαμένοις προῖεναι εἰς τὸ πρόσθεν, ἕως Κίρῳ συμμίξειαν.<sup>22</sup>

*They receive tidings of the death of Cyrus, and the flight of Ariacius,  
his chief supporter.*

3. Ἦδη δὲ ἐν ὁρμῇ ὄντων,<sup>23</sup> ἅμα ἡλίῳ ἀνίσχοντι ἦλθε Προκλῆς, ὁ Τευθρανίας<sup>24</sup> ἄρχων, γεγονὼς ἀπὸ Δημαράτου τοῦ Λάκωνος, καὶ Γλοῦς ὁ Ταμῳ. Οὗτοι ἔλεγον, ὅτι Κύρος μὲν τέθνηκεν,<sup>25</sup> Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἶη μετὰ τῶν ἄλλων βαρβάρων, ὅθεν τῇ προτεραίᾳ ὠρμώντο,<sup>26</sup> καὶ λέγοι, ὅτι ταύτην υἱὲν τὴν ἡμέραν<sup>26a</sup> περιμένειεν ἂν<sup>26b</sup> αὐτοὺς, εἰ μέλλοιεν ἥκειν, τῇ δὲ ἄλλῃ ἀπίνεαι φαίη ἐπὶ Ἰωνίας, ὅθενπερ ἦλθεν.

*The Greeks, claiming the victory, send envoys to Ariaeus, offering to put him on the Persian throne. Straits of the army, who have to slaughter their baggage cattle.*

4. Ταῦτα ἀκούσαντες<sup>58b</sup> οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἕλληνες πυνθανόμενοι βαρέως ἔφερον. Κλέαρχος δὲ τάδε εἶπεν. “Ἄλλ’ ὠφελε μὲν Κῦρος ζῆν· ἐπεὶ δὲ τετελεύτηκεν,<sup>51</sup> ἀπαγγέλλετε Ἀριαίφ, ὅτι ἡμεῖς νικῶμέν τε βασιλέα καὶ, ὥς ὁράτε, οὐδεὶς ἔτι ἡμῖν<sup>17</sup> μάχεται, καὶ εἰ μὴ ὑμεῖς ἤλθετε, ἐπορευόμεθα ἄν<sup>58a</sup> ἐπὶ βασιλέα. Ἐπαγγελλόμεθα δὲ Ἀριαίφ, ἔαν ἐνθάδε ἔλθῃ, εἰς τὸν θρόνον τὸν βασιλείου καθίσειν<sup>55</sup> αὐτόν· τῶν γὰρ μάχῃ νικῶντων<sup>21</sup> καὶ τὸ ἄρχειν ἐστί.” 5. Ταῦτ’ εἰπὼν ἀποστέλλει τοὺς ἀγγέλους καὶ σὺν αὐτοῖς Χειρίσοφον τὸν Λάκωνα καὶ Μένωνα τὸν Θετταλόν· καὶ γὰρ αὐτὸς Μένων ἐβούλετο· ἦν γὰρ φίλος καὶ ξένος Ἀριαίου. 6. Οἱ μὲν ᾤχοντο, Κλέαρχος δὲ περιέμενε. Τὸ δὲ στράτευμα ἐπορίζετο σῖτον, ὅπως ἐδύνατο, ἐκ τῶν ὑποζυγίων κόπτοντες<sup>1c</sup> τοὺς βοῦς καὶ ὄνους· ξύλοις δ’ ἐχρῶντο μικρὸν προϊόντες ἀπὸ τῆς φάλαγγος, οὗ ἡ μάχῃ ἐγένετο, τοῖς τε οἰστοῖς<sup>19a</sup> πολλοῖς οἶσιν, οὓς ἠνάγκαζον οἱ Ἕλληνες ἐκβάλλειν τοὺς αὐτομολοῦντας παρὰ βασιλέως, καὶ τοῖς γέρροις καὶ ταῖς ἀσπίσι ταῖς<sup>5a</sup> ξυλίναις ταῖς Αἰγυπτίαις· πολλὰ δὲ καὶ πέλται καὶ ἄμαξαι ἦσαν φέρεσθαι<sup>49</sup> ἔρημοι· οἷς πᾶσι χρώμενοι κρέα ἔψοντες ἦσθιον ἐκείνην τὴν ἡμέραν.

*Artaxerxes sends Phalinus and others to demand the surrender of the Greeks. Clearchus, being called away, leaves the answer to his companions.*

7. Καὶ ἤδη τε ἦν περὶ πλήθουσιν ἀγορὰν καὶ ἔρχονται παρὰ βασιλέως καὶ Τισσαφέρνηους κήρυκες, οἱ μὲν ἄλλοι βάρβαροι, ἦν δ’ αὐτῶν<sup>21a</sup> Φαλίνος εἰς Ἕλληνα, ὃς ἐτύγχανε παρὰ Τισσαφέρνηϊ ὦν<sup>59</sup> καὶ ἐντίμως ἔχων· καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι τῶν<sup>22</sup> ἀμφὶ τάξεις<sup>8a</sup> τε καὶ ὀπλομαχίαν. 8. Οὗτοι δὲ προσελθόντες καὶ καλέσαντες τοὺς τῶν Ἑλλήνων ἀρχοντας λέγουσιν, ὅτι βασιλεὺς κελεύει τοὺς Ἕλληνας, ἐπεὶ νικῶν τυγχάνει καὶ Κῦρον ἀπέκτονε, παραδόντας<sup>58b</sup> τὰ ὄπλα ἰόντας ἐπὶ τὰς βασιλέως θύρας εὐρίσκεσθαι ἂν τι δύνωνται ἀγαθόν. 9. Ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ Ἕλληνες βαρέως μὲν ἤκουσαν, ὅμως δὲ Κλέαρχος τοσοῦτον εἶπεν, ὅτι οὐ τῶν νικῶντων<sup>21</sup> εἴη<sup>49b</sup> τὰ ὄπλα παραδιδόναι. “Ἄλλ’,” ἔφη, “ὑμεῖς μὲν, ὦ ἄνδρες στρατηγοί,

τούτοις ἀποκρίνασθε, ὃ τι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἤξω.” Ἐκάλεσε γάρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι<sup>50</sup> τὰ ἱερὰ ἐξηρημένα· ἔτυχε γὰρ θνόμενος.

*The interview between Phalinus and the generals. Phalinus asserts the King's victory, and his superior force.*

10. Ἐνθα δὴ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκὰς, πρεσβύτατος ὢν, ὅτι πρόσθεν ἂν ἀποθάνοιεν,<sup>51b</sup> ἢ τὰ ὄπλα παραδοίησαν· Πρόξενος δὲ ὁ Θηβαῖος, “Ἄλλ’ ἐγὼ,” ἔφη, “ὦ Φαλίνε, θαυμάζω, πότερα ὡς κρατῶν<sup>52a</sup> βασιλεὺς αἰτεῖ τὰ ὄπλα, ἢ ὡς διὰ φιλίαν δῶρα. Εἰ μὲν γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας<sup>52f</sup> βούλεται λαβεῖν, λεγέτω, τί ἔσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταῦτα χαρίσωνται.”<sup>53b</sup> 11. Πρὸς ταῦτα Φαλίνος εἶπε “Βασιλεὺς νικᾷν ἡγείται, ἐπεὶ Κῦρον ἀπέκτεινε. Τίς γὰρ αὐτῷ ἔστιν ὅστις τῆς ἀρχῆς<sup>23</sup> ἀντιποιεῖται; Νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ<sup>21</sup> εἶναι, ἔχων<sup>53a</sup> ἐν μέσῃ τῇ<sup>5c</sup> ἑαυτοῦ χώρα καὶ ποταμῶν ἐντὸς ἀδιαβάτων, καὶ πλῆθος ἀνθρώπων ἐφ’ ὑμᾶς δυνάμενος ἀγαγεῖν, ὅσον οὐδ’ εἰ παρέχοιεν ὑμῖν δύναισθε ἂν<sup>53c</sup> ἀποκτεῖναι.”

*Theopompus asks how they can use their one protection, their valour, if they surrender their arms. Phalinus laughs at the idea that their valour can save them against such odds. Others propose to take service under Artaxerxes.*

12. Μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπεν, “ὦ Φαλίνε, νῦν, ὡς σὺ ὄρας, ἡμῖν<sup>17b</sup> οὐδέν ἐστιν ἀγαθὸν ἄλλο, εἰ μὴ ὄπλα καὶ ἀρετή. Ὅπλα μὲν οὖν ἔχοντες<sup>53a</sup> οἰόμεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι,<sup>55</sup> παραδόντες δ’ ἂν ταῦτα καὶ τῶν σωμάτων στερηθῆναι. Μὴ οὖν οἶον τὰ μόνα ἀγαθὰ ἡμῖν ὄντα ὑμῖν παραδώσειν, ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχοῦμεθα.” 13. Ἀκούσας δὲ ταῦτα ὁ Φαλίνος ἐγέλασε καὶ εἶπεν, “Ἄλλὰ φιλοσόφῳ<sup>16</sup> μὲν ζοικας, ὦ νεανίσκε, καὶ λέγεις οὐκ ἀχάριστα· ἴσθι μέντοι ἀνόητος ὢν,<sup>43c</sup> εἰ οἶει τὴν ὑμετέραν ἀρετὴν περιγενέσθαι ἂν τῆς βασιλέως δυνάμεως.” 14. Ἄλλους δὲ τινας ἔφασαν λέγειν ὑπομαλακίζομένους, ὡς καὶ Κύρῳ πιστοὶ γέγονον καὶ βασιλεῖ ἂν πολλοῦ ἀξιοὶ γένοιτο, εἰ βούλοιο φίλος γενέσθαι, καὶ εἴτε ἄλλο τι<sup>14b</sup> θέλοι χρῆσθαι, εἴτ’ ἐπ’ Αἰγυπτῶν στρατεύειν, συγκαταστρέψαιντ’ ἂν αὐτῷ.



*Clearchus, returning, appeals to Phalinus as a Greek to say what he thinks Greeks ought to do.*

15. Ἐν τούτῳ Κλέαρχος ἤκε καὶ ἠρώτησεν, εἴ ἤδη ἀποκεκριμένοι εἶεν.<sup>45</sup> Φαλῖνος δὲ ὑπολαβὼν εἶπεν, “Ὅδοι μὲν, ὦ Κλέαρχε, ἄλλος<sup>3</sup> ἄλλα λέγει· σὺ δ’ ἡμῖν εἰπὲ, τί λέγεις.” 16. Ὁ δ’ εἶπεν, “Ἐγὼ σε, ὦ Φαλῖνε, ἄσμενος ἐώρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάντες· σύ τε γὰρ Ἑλληγν εἶ καὶ ἡμεῖς τοσοῦτοι ὄντες, ὅσους σὺ ὀρᾷς· ἐν τοιούτοις δὲ ὄντες πράγμασι συμβουλευόμεθά σοι, τί χρὴ ποιεῖν περὶ ὧν<sup>44</sup> λέγεις. 17. Σὺ οὖν, πρὸς θεῶν, συμβούλευσον ἡμῖν, ὅ τι σοι δοκεῖ κάλλιστον καὶ ἀριστον εἶναι, καὶ ὃ σοι τιμὴν οὔσει εἰς τὸν ἔπειτα χρόνον ἀναλεγόμενον, ὅτι Φαλῖνός ποτε πεμφθεὶς παρὰ βασιλέως κελεύσων<sup>50a</sup> τοὺς Ἑλληνας τὰ ὅπλα παραδοῦναι ξυμβουλευομένοις ξυμβούλευσεν αὐτοῖς τάδε. Οἶσθα δέ, ὅτι ἀνάγκη λέγεσθαι ἐν τῇ Ἑλλάδι ἃ ἂν συμβουλεύσῃς.” 18. Ὁ δὲ Κλέαρχος ταῦτα ὑπήγετο, βουλόμενος καὶ αὐτὸν τὸν παρὰ βασιλέως πρεσβεύοντα ξυμβουλεύσai μὴ<sup>52a</sup> παραδοῦναι τὰ ὅπλα, ὅπως εὐέλπιδες μᾶλλον εἶεν<sup>50</sup> οἱ Ἑλληνες.

*Contrary to his expectation, Phalinus replies that it is folly to make a hopeless resistance. To gain time Clearchus sends an ambiguous answer to the King.*

19. Φαλῖνος δὲ ὑποστρέψας παρὰ τὴν δόξαν αὐτοῦ εἶπεν· “Ἐγὼ, εἰ μὲν τῶν μυρίων ἐλπίδων μία τις ὑμῖν ἐστι σωθῆναι πολεμοῦντας<sup>9</sup> βασιλεῖ, συμβουλεύω μὴ παραδίδοναι τὰ ὅπλα· εἰ δέ τοι μηδεμία σωτηρίας ἐστὶν ἐλπίς ἄκοντος βασιλέως,<sup>27</sup> συμβουλεύω σώζεσθαι ὑμῖν, ὅπῃ δυνατόν.” Κλέαρχος δὲ πρὸς ταῦτα εἶπεν· 20. “Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις· παρ’ ἡμῶν δὲ ἀπάγγελλε τάδε, ὅτι ἡμεῖς οἰόμεθα, εἰ μὲν δέοι βασιλεῖ φίλους εἶναι, πλείονος ἂν ἄξιοι<sup>9</sup> εἶναι<sup>55</sup> φίλοι ἐχοντες<sup>58o</sup> τὰ ὅπλα ἢ παραδόντες ἄλλῳ· εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν πολεμεῖν ἐχοντες τὰ ὅπλα ἢ ἄλλῳ παραδόντες.” 21. Ὁ δὲ Φαλῖνος εἶπε· “Ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἀλλὰ καὶ τάδε ὑμῖν εἰπεῖν ἐκέλευσε βασιλεὺς, ὅτι μένουσι<sup>58o</sup> μὲν ὑμῖν αὐτοῦ σπονδαὶ εἴησαν, προῖοῦσι δὲ καὶ ἀπιοῦσι πόλεμος. Εἴπατε οὖν καὶ περὶ τούτου, πότερα μενεῖτε καὶ σπονδαὶ εἰσιν, ἢ ὡς πολέμου ὄντος<sup>58o</sup> παρ’ ὑμῶν ἀπαγγελῶ.” 22. Κλέαρχος δ’ ἔλεξεν· “Ἀπάγγελλε τοίνυν καὶ περὶ τούτου, ὅτι καὶ ἡμῖν ταῦτά δοκεῖ, ἅπερ καὶ βασιλεῖ.” “Τί οὖν ταῦτά ἐστιν;”

ἔφη ὁ Φαλίνος. Ἀπεκρίθη ὁ Κλέαρχος. “Ἦν μὲν μένων, σπονδαί, ἀπιοῦσι δὲ καὶ προῖοῦσι πόλεμος.” 23. Ὁ δὲ πάλιν ἠρώτησε, “Σπονδὰς ἢ πόλεμον ἀπαγγελῶ;” Κλέαρχος δὲ ταῦτα πάλιν ἀπεκρίνατο. “Σπονδαί μὲν μένουσιν, ἀπιοῦσι δὲ ἢ προῖοῦσι πόλεμος.” Ὁ τι δὲ ποιήσοι,<sup>45</sup> οὐ διεσήμηνε.

## CHAPTER II.

*Return of the envoys to Ariaeus. He declines the offer, because of the difficulties in which it would involve him, and proposes that the Greeks shall join him in his retreat. This too Clearchus leaves undecided.*

1. Φαλίνος μὲν δὴ ῥέχτο καὶ οἱ σὺν αὐτῷ. Οἱ δὲ παρὰ Ἀριαίου ἦγον, Προκλῆς καὶ Χειρίσοφος. Μένων δὲ αὐτοῦ ἔμενε παρὰ Ἀριαίῳ· οὗτοι δὲ ἔλεγον, ὅτι πολλοὺς φαίη<sup>43b</sup> Ἀριαῖος εἶναι Πέρσας ἑαυτοῦ βελτίους, οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεῦοντος. “ἀλλ’ εἰ βούλεσθε συναπιέναι, ἥκειν ἤδη κελεύει τῆς νυκτός.”<sup>23</sup> εἰ δὲ μὴ, αὐτὸς<sup>9</sup> πρῶτ’ ἀπιέναι φησίν.” 2. Ὁ δὲ Κλέαρχος εἶπεν, “Ἀλλ’ οὕτω χρὴ ποιεῖν· ἐὰν μὲν ἤκωμεν, ὥσπερ λέγετε· εἰ δὲ μὴ, πράττετε, ὅποιον ἂν τι ὑμῖν<sup>17</sup> οἴσθῃ<sup>43</sup> μάλιστα συμφέρειν.” Ὁ τι δὲ ποιήσοι,<sup>45</sup> οὐδὲ τούτοις εἶπε.

*Clearchus' orders,—“We cannot go against the King who is now beyond the Tigris,—nor can we stay here: the best course is to join Cyrus' friends.” Clearchus takes the command by tacit consent as the most capable.*

3. Μετὰ δὲ ταῦτα ἦδη ἡλίου δύνοντος<sup>27</sup> συγκαλέσας τοὺς στρατηγούς καὶ λοχαγούς ἔλεξε τοιάδε. “Ἐμοί, ὦ ἄνδρες, θυομένῳ ἵεναι<sup>29a</sup> ἐπὶ βασιλεῖα οὐκ ἐγίγνετο τὰ ἱερά. Καὶ εἰκότως ἄρα οὐκ ἐγίγνετο· ὥς γὰρ ἐγὼ νῦν πυνθάνομαι, ἐν μέσῳ ἡμῶν<sup>25</sup> καὶ βασιλέως ὁ Τίγρης ποταμός ἐστι νασιπόρος, ὃν οὐκ ἂν δυναίμεθα ἄνεν πλοίων διαβῆναι· πλοῖα δὲ ἡμεῖς οὐκ ἔχομεν. Οὐ μὲν δὴ αὐτοῦ γε μένειν οἶόν τε· τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν ἔχειν.”<sup>29a</sup> 4. ἵεναι δὲ παρὰ τοὺς Κύρου φίλους<sup>26</sup> πάννυ καλὰ ἡμῖν τὰ ἱερά ἦν. Ὡδὲ σὺν χρῇ ποιεῖν· ἀπιόντας δειπνῆν ὅ τι τις ἔχει· ἐπειδὴν δὲ σημήνην<sup>52</sup> τῷ κέρατι ὥς ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὴν δὲ τὸ δεύτερον,

ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ ἔπεσθε τῷ ἡγουμένῳ,<sup>18</sup> τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ, τὰ δὲ ὄπλα ἔξω.” 5. Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπῆλθον καὶ ἐποιοῦν οὕτω. Καὶ τὸ λοιπὸν ὁ μὲν ἦρχεν, οἱ δὲ ἐπείθοντο, οὐχ ἐλόμενοι, ἀλλὰ ὀρῶντες, ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα, οἱ δ’ ἄλλοι ἄπειροι ἦσαν. 6. Ἀριθμὸς δὲ τῆς ὁδοῦ, ἡν<sup>14a</sup> ἦλθον ἐξ Ἐφέσου τῆς Ἰωνίας μέχρι τῆς μάχης,<sup>67a</sup> σταθμοὶ τρεῖς καὶ ἐνενήκοντα, παρασάγγαι πέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι εἰς Βαβυλῶνα στάδιοι<sup>43a, 06c</sup> ἑξήκοντα καὶ τριακόσιοι.

*First desertion. The Greeks set out, and join Ariaeus, with whom they form a solemn covenant.*

7. Ἐντεῦθεν δὴ, ἐπεὶ σκότος ἐγένετο, Μιλοκύθης μὲν ὁ Θρᾷξ ἔχων τοὺς τε ἵππεας τοὺς μεθ’ ἑαυτοῦ εἰς τετταράκοντα καὶ τῶν πεζῶν Θρακῶν ὥς τριακοσίους ἡτομόλησε πρὸς βασιλέα. 8. Κλέαρχος δὲ τοῖς ἄλλοις<sup>17</sup> ἡγείτο κατὰ τὰ παρηγγελμένα, οἱ δ’ εἶποντο· καὶ ἀφικνοῦνται εἰς τὸν πρῶτον σταθμὸν παρὰ Ἀριαίων<sup>66</sup> καὶ τὴν ἐκείνου στρατιὰν ἀμφὶ μέσας νύκτας· καὶ ἐν τάξει θέμενοι τὰ ὄπλα ξυνῆλθον οἱ στρατηγοὶ καὶ λοχαγοὶ τῶν Ἑλλήνων παρὰ Ἀριαίων· καὶ ὤμοσαν οἱ τε Ἕλληνες καὶ Ἀριαῖος καὶ τῶν σὺν αὐτῷ οἱ κράτιστοι μήτε<sup>62a</sup> προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι· οἱ δὲ βάρβαροι προσώμοσαν καὶ ἡγήσεσθαι ἀδόλως. 9. Ταῦτα δ’ ὤμοσαν, σφάζαντες ταῦρον καὶ λύκον καὶ κάπρον καὶ κριὸν εἰς ἀσπίδα, οἱ μὲν Ἕλληνες βάπτοντες ξίφος, οἱ δὲ βάρβαροι λόγχην.

*Ariaeus is asked what his plans are. Instead of returning by the way by which they came, where all the provisions were eaten up, he proposes to take them a longer way: the main thing is to get away from the King's army as quickly as possible.*

10. Ἐπεὶ δὲ τὰ πιετὰ ἐγένετο, εἶπεν ὁ Κλέαρχος· “Ἄγε δὴ, ὦ Ἀριαῖε, ἐπείπερ<sup>61</sup> ὁ αὐτὸς ὑμῖν στόλος ἐστὶ καὶ ἡμῖν, εἰπέ, τίνα γνώμην ἔχεις περὶ τῆς πορείας, πόσπερον ἄπιμεν ἤπερ<sup>10</sup> ἦλθομεν, ἢ ἄλλην τιὰν ἐννεονοκέναι δοκεῖς ὁδὸν κρείττω.” 11. Ὁ δ’ εἶπεν· “Ἦν μὲν ἦλθομεν ἀπὸντες<sup>68c</sup> παντελῶς ἂν ὑπὸ λιμοῦ ἀπολοίμεθα· ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν ἐπιτηδείων. Ἐπτακαίδεκα γὰρ σταθμῶν<sup>28</sup> τῶν ἐγγυτάτῳ οὐδὲ δεῦρο ἰόντες ἐκ τῆς χώρας οὐδὲν

εἶχομεν λαμβάνειν· ἔνθα δ' εἴ τι ἦν, ἡμεῖς διαπαρευόμενοι κατε-  
δαπανήσαμεν. Νῦν δ' ἐπινουῶμεν πορεύεσθαι μακροτέραν μὲν,  
τῶν δ' ἐπιτηδείων<sup>28a</sup> οὐκ ἀπορήσομεν. 12. Πορευτέον δ' ἡμῖν  
τοὺς πρώτους σταθμοὺς<sup>14a</sup> ὡς ἂν δυνώμεθα μακροτάτους,<sup>5b</sup> ἵνα ὡς  
πλείστον ἀποσπασθῶμεν<sup>50</sup> τοῦ βασιλικοῦ στρατεύματος· ἦν γὰρ  
ἅπαξ δύο ἡ τριῶν ἡμερῶν ὁδὸν<sup>14a</sup> ἀπόσχωμεν, οὐκέτι μὴ δύνηται  
βασιλεὺς ἡμᾶς καταλαβεῖν. Ὀλίγῳ μὲν γὰρ στρατεύματι οὐ  
τολμήσει ἐφέπεσθαι· πολλὸν δ' ἔχων στόλον οὐ δυνήσεται ταχὺ  
πορεύεσθαι· ἴσως δὲ καὶ τῶν ἐπιτηδείων<sup>28a</sup> σπανιεῖ. Ταύτην,"  
εἶφη, "τὴν γνώμην ἔχω ἔγωγε."

*Fortune dictates a less cowardly policy. They soon find themselves  
near the King's camp.*

13. Ἦν δὲ αὕτη ἡ στρατηγία οὐδὲν ἄλλο<sup>13</sup> δυναμένη ἢ ἀπο-  
δρᾶναι ἢ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλλιον. Ἐπεὶ γὰρ  
ἡμέρα ἐγένετο, ἐπορεύοντο ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λοχιζόμενοι  
ἡξεῖν ἅμα ἡλῆφ δύνοντι εἰς κώμας τῆς Βαβυλωνίας χώρας· καὶ  
τοῦτο<sup>14b</sup> μὲν οὐκ ἐψεύσθησαν. 14. Ἐτι δὲ ἀμφὶ δέιλῃν ἔδοξαν  
πολεμίους ὁρᾶν ἱππέας· καὶ τῶν τε Ἑλλήνων οἱ μὴ<sup>63b</sup> ἔτυχον ἐν  
ταῖς τάξεσιν ὄντες<sup>60</sup> εἰς τὰς τάξεις ἔθειον, καὶ Ἀριαῖος, ἐτύγχανε  
γὰρ ἐφ' ἀμάξης πορευόμενος διότι<sup>51</sup> ἐτέρωτο, καταβὰς ἐθωρακί-  
ζετο καὶ οἱ σὺν αὐτῷ. 15. Ἐν τῷ δὲ ὠπλίζοντο, ἤκον λέγοντες οἱ  
προπεμφθέντες σκοποὶ, ὅτι οὐχ ἱππεῖς εἰσιν,<sup>46</sup> ἀλλ' ὑποζύγια  
νέμονται. Καὶ εὐθὺς ἔγνωσαν πάντες, ὅτι ἐγγὺς που ἐστρατοπε-  
δεύετα βασιλεὺς· καὶ γὰρ καὶ καπνὸς ἐφαίνετο ἐν κώμας οὐ  
πρόσω.

*Clearchus, however, marches on, and at nightfall bivouacks not far  
from the Persians, who are seized with a panic, and on the following  
morning are nowhere to be seen.*

16. Κλέαρχος δὲ ἐπὶ μὲν τῶν πολεμίους οὐκ ἦγεν· ἦδει γὰρ  
καὶ ἀπειρηκότηας<sup>43c</sup> τοὺς στρατιώτας καὶ ἀσίτους ὄντας· ἦδη δὲ καὶ  
ὁψέ ἦν· οὐ μέντοι οὐδὲ ἀπέκλινε φυλαττόμενος, μὴ δοκοίη<sup>43d</sup>  
φεύγειν, ἀλλ' εὐθύρρον ἄγων ἅμα τῷ ἡλίῳ δυομένης εἰς τὰς ἐγγυ-  
τάτω κώμας τοὺς πρώτους ἔχων κατεσκήνωσεν, ἐξ ὧν διήρπαστο  
ὑπὸ τοῦ βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν  
ξύλα. 17. Οἱ μὲν οὖν πρῶτοι ὁμῶς τρόπῳ τινὶ ἐστρατοπεδεύ-  
σαντο,<sup>38</sup> οἱ δὲ ὑστεροὶ σκοταῖοι προσιώντες, ὡς ἐτύγχανον ἕκαστοι,

ηϋλίζοντο,<sup>52</sup> καὶ κραυγὴν πολλὴν ἐποιοῦν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν.<sup>49</sup> ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων<sup>51a</sup> καὶ ἔφυγον ἐκ τῶν σκηνωμάτων. 18. Δῆλον δὲ τοῦτο τῇ ὑστεραίᾳ ἐγένετο· οὔτε γὰρ ὑποζύγιον ἔτ' οὐδὲν ἐφάνη, οὔτε στρατόπεδον οὔτε καπνὸς οὐδαμοῦ πλησίον. Ἐξεπλάγη δὲ, ὥς ἔοικε, καὶ βασιλεὺς τῇ ἐφόδῳ<sup>19a</sup> τοῦ στρατεύματος. Ἐδήλωσε δὲ τοῦτο οἷς τῇ ὑστεραίᾳ ἔπραττε.

*Groundless panic in the Greek quarters, which is allayed by a simple device.*

19. Προϊούσης μέντοι τῆς νυκτὸς ταύτης καὶ τοῖς Ἑλλήσι<sup>15</sup> φόβος ἐπιπίπτει, καὶ θόρυβος καὶ δούπος ἦν, οἷον εἰκὸς φόβου ἐμπεσόντος γίνεσθαι. 20. Κλέαρχος δὲ Τολμίδην Ἡλείον, ὃν ἐτύγχανεν ἔχων παρ' ἑαυτῷ κήρυκα ἀριστον τῶν τότε, τοῦτον ἀνειπεῖν ἐκέλευσε σιγὴν κατακηρύξαντα,<sup>58b</sup> ὅτι προαγορεύουσιν οἱ ἄρχοντες, ὃς ἂν τὸν ἀφέντα τὸν ὄνον εἰς τὰ ὄπλα μηνύσῃ, ὅτι λήψεται μισθὸν τάλαντον ἀργυρίου. 21. Ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγνωσαν οἱ στρατιῶται, ὅτι κενὸς ὁ φόβος εἷη καὶ οἱ ἄρχοντες σῶοι. Ἀμα δὲ ὀρθρῶ παρήγγειλεν ὁ Κλέαρχος εἰς τάξιν τὰ ὄπλα τίθεσθαι τοὺς Ἑλλήνας, ἥπερ εἶχον, ὅτε ἦν ἡ μάχη.

### CHAPTER III.

*Proofs of the King's fright. He sends next morning to propose negotiations for peace. Clearchus displays his forces.*

1. Ὁ δὲ δὴ ἔγραψα, ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ, τῇδε δῆλον ἦν. Τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ<sup>19c</sup> πέμπων τὰ ὄπλα παραδιδόναι<sup>44a</sup> ἐκέλευε, τότε δὲ ἅμα ἡλίψ ἀνατέλλοντι κήρυκας ἔπειψε περὶ σπονδῶν. 2. Οἱ δ' ἐπεὶ ἦλθον πρὸς τοὺς προφύλακας, ἐζήτουν τοὺς ἄρχοντας. Ἐπειδὴ δὲ ἀπήγγελλον οἱ προφύλακες, Κλέαρχος, τυχὼν<sup>58a</sup> τότε τὰς τάξεις ἐπισκοπῶν,<sup>59</sup> εἶπε τοῖς προφύλαξι κελεύειν τοὺς κήρυκας περιμένειν, ἄχρις ἂν σχολάσῃ.<sup>52</sup> 3. Ἐπεὶ δὲ κατέστησε τὸ στράτευμα, ὥστε καλῶς ἔχειν ὀρᾶσθαι,<sup>59d</sup> πάντῃ φάλαγγα πυκνὴν, τῶν δὲ ἀόπλων μηδένα<sup>52a</sup> καταφανῇ εἶναι,

ἐκάλεσε τοὺς ἀγγέλους, καὶ αὐτὸς τε προῆλθε, τοῖς τε εὐοπλοτάτους ἔχων καὶ εὐειδεστάτους τῶν αὐτοῦ στρατιωτῶν, καὶ τοῖς ἄλλοις στρατηγοῖς<sup>18</sup> ταῦτα ἔφρασεν. 4. Ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνηρώτα, τί βούλονται.<sup>19</sup> Οἱ δ' ἔλεγον, ὅτι περὶ σπονδῶν ἤκοιεν, ἄνδρες, οἷτινες ἱκανοὶ ἔσονται τά τε παρὰ βασιλέως<sup>20</sup> τοῖς Ἕλλησιν ἀπαγγέλλαι καὶ τὰ παρὰ τῶν Ἑλλήνων βασιλεῖ.

*Clearchus replies that they must fight first, for they have no breakfast. The King consents to a truce and to show them where provisions are to be got. After some delay Clearchus agrees to this.*

5. Ὁ δὲ ἀπεκρίνατο· “Ἀπαγγέλλετε τοίνυν αὐτῷ, ὅτι μάχης<sup>21</sup> δεῖ πρῶτον” ἄριστον γὰρ οὐκ ἔστιν, οὐδ' ὁ τολμήσων περὶ σπονδῶν λέγειν τοῖς Ἕλλησι μὴ πορίσας<sup>22</sup> ἄριστον.” 6. Ταῦτα ἀκούσαντες<sup>23</sup> οἱ ἀγγελοὶ ἀπήλυνον, καὶ ἤκον ταχύ· ᾧ καὶ δῆλον ἦν, ὅτι ἐγγὺς πού βασιλεὺς ἦν ἢ ἄλλος τις, ᾧ ἐπετέτακτο ταῦτα πράττειν.<sup>24</sup> ἔλεγον δὲ, ὅτι εἰκότα δοκοῖεν<sup>25</sup> λέγειν βασιλεῖ, καὶ ἤκουον ἡγεμόνας ἔχοντες, οἱ αὐτοὺς, ἐὰν σπονδαὶ γένωνται, ἄξουσιν<sup>26</sup> ἔνθεν ἔξουσι τὰ ἐπιτήδεια. 7. Ὁ δὲ ἡρώτα, εἰ αὐτοῖς<sup>27</sup> τοῖς ἀνδράσι σπένδοιτο<sup>28</sup> ἰοῦσι καὶ ἀπιούσιν, ἢ καὶ τοῖς ἄλλοις ἔσονται σπονδαί. Οἱ δὲ, “Ἀπασιν,” ἔφασαν, “μέχρις ἂν βασιλεῖ τὰ παρ' ὑμῶν διαγγελθῇ.”<sup>29</sup> 8. Ἐπεὶ δὲ ταῦτα εἶπον, μετασχησάμενος αὐτοὺς ὁ Κλέαρχος ἐβουλεύετο· καὶ ἐδόκει τὰς σπονδὰς ποιῆσθαι ταχύ τε καὶ καθ' ἡσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια καὶ λαβεῖν. 9. Ὁ δὲ Κλέαρχος εἶπε· “Δοκεῖ μὲν κάμοι ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγελῶ, ἀλλὰ διατρίψω, ἔστ' ἂν ὀκνήσωσιν οἱ ἄγγελοι, μὴ ἀποδόξῃ<sup>30</sup> ἡμῖν τὰς σπονδὰς ποιήσασθαι· οἴμαι γε μέντοι,” ἔφη, “καὶ τοῖς ἡμετέροις στρατιώταις<sup>31</sup> τὸν αὐτὸν φόβον παρέσεσθαι.” Ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν, ὅτι σπένδοιτο, καὶ εὐθὺς ἡγεῖσθαι ἐκέλευε πρὸς τὰ ἐπιτήδεια.

*Following their guides, the Greeks march through a country intersected by canals, which appear to have been filled in order to scare them by the difficulty of the march. Clearchus as an officer.*

10. Καὶ οἱ μὲν ἡγοῦντο, Κλέαρχος μέντοι ἐπορεύετο τὰς μὲν σπονδὰς ποιησάμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει, καὶ αὐτὸς ὡπισθοφυλάκει. Καὶ ἐνετύγχανον τάφροις<sup>32</sup> καὶ αὐλῶσιν ὕδατος πληρεσιν, ὥς<sup>33</sup> μὴ δύνασθαι διαβαίνειν ἀνευ γεφυρῶν· ἀλλ'

ἐποιοῦντο διαβάσεις ἐκ τῶν φοινίκων, οἳ ἦσαν ἐκπεπτωκότες, τοὺς δὲ καὶ ἐξέκοπτον. 11. Καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν,<sup>29a</sup> ὡς ἐπεστάτει, ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ βακτηρίαν· καὶ εἴ τις αὐτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεῦν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν αὐν,<sup>30a</sup> καὶ αἶμα αὐτὸς προσελάμβανεν εἰς τὸν πηλὸν ἐμβαίνων· ὥστε πᾶσιν αἰσχύνῃν εἶναι μὴ οὐ<sup>30b</sup> συσπονδάξιν. 12. Καὶ ἐτάχθησαν πρὸς αὐτὸ οἱ τριάκοντα ἔτη<sup>31a</sup> γεγονότες· ἐπεὶ δὲ καὶ Κλέαρχον ἑώρων σπονδάζοντα,<sup>32a</sup> προσελάμβανον καὶ οἱ πρεσβύτεροι. 13. Πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἔσπευδεν, ὑποπτεύων μὴ<sup>33</sup> αἰεὶ οὕτω πλήρεις εἶναι τὰς τάφρους ὕδατος·<sup>34a</sup> οὐ γὰρ ἦν ὥρα οἷα τὸ πεδῖον ἄρδεν· ἀλλ' ἵνα ἤδη πολλὰ προφαίνουτο<sup>35</sup> τοῖς Ἑλλήσι δεινὰ εἰς τὴν πορείαν, τούτου<sup>37a</sup> ἕνεκα βασιλέα ὑπώπτειν ἐπὶ τὸ πεδῖον τὸ ὕδωρ ἀφεικέναι.

*They obtain provisions, corn and dates, and date-wine.*

14. Πορευόμενοι δὲ ἀφίκοντο εἰς κώμας, ὅθεν ἀπέδειξαν οἱ ἡγεμόνες λαμβάνειν<sup>44a</sup> τὰ ἐπιτήδεια. Ἐνῇν δὲ σίτος πολὺς καὶ οἶνος φοινίκων καὶ ὄξος ἐψητὸν ἀπὸ τῶν αὐτῶν. 15. Αὐταὶ δὲ αἱ βάλανοι τῶν φοινίκων, οἷας μὲν ἐν τοῖς Ἑλλήσιν ἔστιν ἰδεῖν, τοῖς οἰκέταις<sup>47</sup> ἀπέκειντο, αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν ἀπόλεκτοι, θαυμάσαι τὸ ἥκάλλος<sup>48b</sup> καὶ τὸ μέγεθος, ἣ δὲ ὄψις ἡλέκτρον<sup>50</sup> οὐδὲν διέφερε· τὰς δὲ τινες ξηραίνοντες τραγήματα ἀπετίθεισαν. Καὶ ἦν καὶ παρὰ πότον ἡδὺ μὲν, κεφαλαλγές δέ. 16. Ἐνταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοίνικος πρῶτον ἔφαγον οἱ στρατιῶται, καὶ οἱ πολλοὶ ἐθαύμασαν τό τε εἶδος καὶ τὴν ιδιότητα τῆς ἡδονῆς. Ἦν δὲ σφόδρα καὶ τοῦτο κεφαλαλγές. Ὁ δὲ φοῖνιξ, ὅθεν ἐξαίρεθείη<sup>40b</sup> ὁ ἐγκέφαλος, ὅλος αὐαίνεται.

*Embassy from the King. Tissaphernes, professing his anxiety to serve the Greeks, asks them why they have made war against Artaxerxes.*

17. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου βασιλέως ἦκε Τιτσαφέρνης καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς καὶ ἄλλοι Πέρσαι τρεῖς· δούλοι δὲ πολλοὶ εἶποντο. Ἐπεὶ δὲ ἀπήντησαν αὐτοῖς<sup>16</sup> οἱ τῶν Ἑλλήνων στρατηγοὶ, ἔλεγε πρῶτος Τιτσαφέρνης δι' ἑρμηνέως τοιάδε·

18. “Ἐγὼ, ὦ ἄνδρες Ἕλληνες, γείτων οἰκῶ τῇ Ἑλλάδι, καὶ, ἐπεὶ ὑμᾶς εἶδον εἰς πολλὰ κακὰ καὶ ἀμήχανα πεπτωκότας,<sup>48c</sup> εὖρημα ἐποιησάμην, εἴ πως δυναίμην παρὰ βασιλέως αἰτήσασθαι δοῦναί μοι ἀποσῶσαι ὑμᾶς εἰς τὴν Ἑλλάδα. Οἶμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ἔχειν οὔτε πρὸς ὑμῶν οὔτε πρὸς τῆς πάσης Ἑλλάδος. 19. Ταῦτα δὲ γνοὺς ἡτούμην βασιλέα, λέγων αὐτῷ, ὅτι δικαίως ἂν μοι χαρίζοιτο,<sup>54b</sup> ὅτι αὐτῷ Κύρον τε ἐπιστρατεύοντα<sup>48c</sup> πρῶτος ἡγγεῖλα καὶ βοήθειαν ἔχων ἅμα τῇ ἀγγελίᾳ ἀφικόμεν, καὶ μόνος τῶν κατὰ τοὺς Ἕλληνας τεταγμένων<sup>21a</sup> οὐκ ἔφυγον, ἀλλὰ διήλασα καὶ συνέμιξα βασιλεῖ<sup>18</sup> ἐν τῷ ὑμετέρῳ στρατοπέδῳ, ἔιθα βασιλεὺς ἀφίκετο, ἐπεὶ Κύρον ἀπέκτεινε, καὶ τοὺς ξὺν Κύρῳ βαρβάρους ἐδίωξα σὺν τοῖσδε τοῖς παροῦσι νῦν μετ’ ἐμοῦ, οἵπερ αὐτῷ εἰσι πιστότατοι. 20. Καὶ περὶ μὲν τούτων ὑπέσχετό μοι βουλευσασθαι· ἐρέσθαι δέ με ὑμᾶς ἐκέλευσεν ἐλθόντα, τίνος<sup>67a</sup> ἔνεκεν ἐστρατεύσατε ἐπ’ αὐτόν. Καὶ συμβουλευῶ ὑμῖν μετρίως ἀποκρίνασθαι, ἵνα μοι εὐπρακτότερον ᾦ<sup>50</sup> ἑάν τι δύνωμαι ἀγαθὸν ὑμῖν παρ’ αὐτοῦ διαπραξασθαι.”

*Clarchus explains that they have no personal hostility to the King, but that having taken service under Cyrus they thought it ungrateful to desert him as soon as he declared to them their destination: they would show the same readiness to meet kindness on Artaxerxes' part, while resolved at the same time to resist injustice.*

21. Πρὸς ταῦτα μεταστάντες οἱ Ἕλληνες ἐβουλευόντο καὶ ἀπεκρίναντο, Κλέαρχος δ' ἔλεγεν· “Ἡμεῖς οὔτε συνήλθομεν ὡς βασιλεῖ πολέμησοντες,<sup>50a</sup> οὔτ' ἐπορευόμεθα ἐπὶ βασιλέα, ἀλλὰ πολλὰς προφάσεις Κύρος εὔρισκεν, ὡς καὶ σὺ ἐν οἴσθα, ἵνα ὑμᾶς τε ἀπαρασκεύαστους λάβοι<sup>67a</sup> καὶ ἡμᾶς ἐνθάδε ἀναγάγοι. 22. Ἐπεὶ μέντοι ἤδη αὐτὸν ἐωρῶμεν<sup>52</sup> ἐν δεινῷ ὄντα, ἥσυχνῆθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτόν, ἐν τῷ πρόσθεν χρόνῳ παρέχοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν.<sup>59a</sup> 23. Ἐπεὶ δὲ Κύρος τέθνηκεν, οὔτε βασιλεῖ<sup>18</sup> ἀντιποιοῦμεθα τῆς ἀρχῆς,<sup>23</sup> οὔτ' ἔστιν ὅπου ἔνεκα βουλοίμεθ' ἂν τὴν βασιλέως χώραν κακῶς ποιεῖν, οὐδ' αὐτὸν ἀποκτείνειν ἂν ἐθέλοιμεν, πορευοίμεθα δ' ἂν οἴκαδε, εἴ τις ἡμᾶς μὴ λυποίῃ·<sup>59c</sup> ἀδικοῦντα<sup>58c</sup> μέντοι πειρασόμεθα σὺν τοῖς θεοῖς ἀμύνασθαι· ἑὰν μέντοι τις ἡμᾶς καὶ ἐν ποιῶν ὑπάρχη,<sup>58b</sup> καὶ τούτου εἰς γε δύναιμι οὐχ ἡττησόμεθα εὖ ποιοῦντες.”



*On the third day Tissaphernes returns and reports that the King has yielded to his entreaties, and will allow the Greeks a peaceful passage, under his guidance, through his dominions, on condition that they do no damage, and pay for their provisions. Both sides swear to this compact, and Tissaphernes retires to make his arrangements.*

24. Ὁ μὲν οὕτως εἶπεν· ἀκούσας δὲ ὁ Τισσαφέρνης ἔφη· “Ταῦτα ἐγὼ ἀπαγγελῶ βασιλεῖ καὶ ὑμῖν πάλιν τὰ παρ’ ἐκείνου· μέχρι δ’ ἂν ἐγὼ ἦκω<sup>82</sup> αἱ σπονδαὶ μενόντων· ἀγορὰν δὲ ἡμεῖς παρέξομεν. 25. Καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἦκεν· ὥσθ’ οἱ Ἕλληνες ἐφρόντιζον.<sup>83</sup> τῇ δὲ τρίτῃ ἦκων ἔλεγεν, ὅτι διαπεπραγμένος ἦκοι παρὰ βασιλέως δοθῆναι<sup>84</sup> αὐτῷ σώζειν τοὺς Ἕλληνας, καίπερ πάνν πολλῶν ἀντιλεγόντων,<sup>85</sup> ὥς οὐκ ἄξιον εἶη βασιλεῖ ἀφεῖναι τοὺς ἐφ’ ἑαυτὸν στρατευσαμένους. 26. Τέλος δ’ εἶπε· “Καὶ νῦν ἔξεστιν ὑμῖν πιστὰ λαβεῖν παρ’ ἡμῶν, ἥ μὴν φιλίαν<sup>86</sup> παρέξειν ὑμῖν τὴν χώραν καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα ἀγορὰν παρέχοντας· ὅπου δ’ ἂν μὴ ἦ πρίασθαι, λαμβάνειν ὑμᾶς ἐκ τῆς χώρας ἐάσομεν τὰ ἐπιτήδεια. 27. Ὑμᾶς δ’ αὖ ἡμῖν δεήσει ὁμόσαι, ἥ μὴν πορεύεσθαι ὥς διὰ φιλίας ἀσινῶς, σῖτα καὶ ποτὰ λαμβάνοντας, ὅπότεν μὴ<sup>87</sup> ἀγορὰν παρέχωμεν· ἦν δὲ παρέχωμεν ἀγορὰν, ὠνούμενους ἔξιν τὰ ἐπιτήδεια.” 28. Ταῦτα ἔδοξε, καὶ ὤμωσαν καὶ δεξιὰς ἔδοσαν Τισσαφέρνης καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς τοῖς τῶν Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς, καὶ ἔλαβον παρὰ τῶν Ἑλλήνων. 29. Μετὰ δὲ ταῦτα Τισσαφέρνης εἶπε· “Νῦν μὲν δὴ ἄπειμι ὥς<sup>88</sup> βασιλέα· ἐπειδὰν δὲ διαπράξωμαι<sup>89</sup> ἃ δέομαι, ἦξω συσκευασάμενος ὥς ἀπάξω<sup>90</sup> ὑμᾶς εἰς τὴν Ἑλλάδα καὶ αὐτὸς ἀπιὼν ἐπὶ τὴν ἑμαυτοῦ ἀρχήν.”

#### CHAPTER IV.

*Long delay, during which overtures are made to Ariarctus to induce him to return to his allegiance. The Greeks protest against further waiting, thinking that the King is merely gaining time to collect troops and to cut off their retreat.*

1. Μετὰ ταῦτα περιέμενον Τισσαφέρνην οἱ τε Ἕλληνες καὶ Ἀριαῖος ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι<sup>91</sup> ἡμέρας<sup>92</sup> πλείους

ἡ εἴκοσιν. Ἐν δὲ ταύταις ἀφικνοῦνται πρὸς Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινες, παρεθάρσυνόν τε καὶ δεξιὰς ἐνίοις παρὰ βασιλέως ἔφερον μὴ<sup>52a</sup> μνησικακήσιν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας,<sup>52b</sup> μὴδὲ ἄλλου μηδενὸς τῶν παρψχημένων. 2. Τούτων δὲ γιγνομένων, ἔνδηλοι ἦσαν οἱ περὶ Ἀριαῖον ἦττον προσέχοντες<sup>53</sup> τοῖς Ἑλλήσι τὸν νοῦν· ὥστε καὶ διὰ τοῦτο τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἤρεσκον,<sup>53a</sup> ἀλλὰ προσιόντες τῷ Κλεάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς· 3. “Τί μένομεν; ἢ οὐκ ἐπιστάμεθα, ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι ἂν περὶ παντὸς ποιήσαιτο,<sup>54b</sup> ἵνα καὶ τοῖς ἄλλοις Ἑλλήσι<sup>17b</sup> φόβος εἴῃ ἐπὶ βασιλέα μέγαν στρατεύειν;<sup>54a</sup> Καὶ νῦν μὲν ἡμᾶς ὑπάγεται μένειν<sup>54</sup> διὰ τὸ διεσπάρθαι αὐτῷ<sup>17</sup> τὸ στράτευμα· ἐπὶ δὲ πάλιν ἀλωσθῇ αὐτῷ ἡ στρατιὰ, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν. 4. Ἴσως δέ που ἡ ἀποσκάπτει τι ἡ ἀποτειχίζει, ὥς ἄπορος ἢ<sup>50</sup> ἡ ὁδός. Οὐ γάρ ποτε ἐκὼν γε βουλήσεται ἡμᾶς ἐλθόντας ἐς τὴν Ἑλλάδα ἀπαγγεῖλαι, ὥς ἡμεῖς, τοσοῖδε ὄντες, ἐνικῶμεν<sup>47</sup> τὸν βασιλέα ἐπὶ ταῖς θύραις αὐτοῦ καὶ καταγελάσαντες ἀπῆλθομεν.”

*Clearchus points out that being without provisions, without cavalry, and with broad rivers to cross, it is their best policy not to break the truce, and so make the whole country hostile, but to trust to the King's promises.*

5. Κλέαρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσιν,<sup>18</sup> “Ἐγὼ ἐνθυμοῦμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δ', ὅτι, εἰ νῦν ἄπιμεν, δόξομεν ἐν πολέμῳ ἀπιέναι καὶ παρὰ τὰς σπονδὰς ποιεῖν. Ἐπειτα πρῶτον μὲν ἀγορὰν οὐδεὶς παρέξει ἡμῖν, οὐδὲ ὄθεν ἐπισιτιοῦμεθα.<sup>50c</sup> αὐθις δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται· καὶ ἅμα ταῦτ' ἂν ποιοῦντων<sup>58c</sup> ἡμῶν εὐθὺς Ἀριαῖος ἀποσταίῃ· ὥστε φίλος ἡμῖν οὐδεὶς λελείψεται,<sup>49a</sup> ἀλλὰ καὶ οἱ πρόσθεν ὄντες πολέμοι ἡμῖν ἔσονται. 6. Ποταμὸς δ' εἰ μὲν τις καὶ ἄλλος ἄρα ἡμῖν<sup>17c</sup> ἔστι<sup>55</sup> διαβατέος, οὐκ οἶδα· τὸν δ' ὅν Εὐφράτην οἶδαμεν ὅτι ἀδύνατον διαβῆναι, κωλύοντων<sup>58c</sup> πολεμίων. Οὐ μὲν δὴ, ἂν μάχεσθαι γε δέῃ, ἱππεῖς εἰσιν ἡμῖν ξύμμαχοι, τῶν δὲ πολεμίων ἱππεῖς εἰσιν οἱ πλείστοι καὶ πλείστου ἀξιοί· ὥστε νικῶντες μὲν τίνα ἂν ἀποκτείναιμεν;<sup>58c</sup> ἡττωμένους δὲ οὐδένα οἶόν τε σωθῆναι. 7. Ἐγὼ μὲν ὅν βασιλέα, ὅς οὕτω πολλὰ ἔστι τὰ σύμμαχα, εἴπερ προθυμείται ἡμᾶς ἀπολέσαι, οὐκ οἶδα, ὃ τι δεῖ<sup>55</sup> αὐτὸν ὁμῶσαι καὶ δεξιὰν δοῦναι καὶ θεοὺς

ἐπιορκῆσαι καὶ τὰ ἑαυτοῦ πιστὰ ἄπιστα<sup>5b</sup> ποιῆσαι "Ελλησί τε καὶ βαρβάροις." Τοιαῦτα πολλὰ ἔλεγεν.

*Tissaphernes returns, and the retreat is begun. The Greeks and the Persians have separate camps, Ariaeus joining the latter. Jealousies and bickerings between the two.*

8. Ἐν δὲ τούτῳ ἦκε Τισσαφέρνης, ἔχων τὴν ἑαυτοῦ δύναμιν, ὥς εἰς οἶκον ἀπιών,<sup>5a</sup> καὶ Ὀρόντας τὴν ἑαυτοῦ δύναμιν· ἦγε δὲ καὶ τὴν θυγατέρα τὴν βασιλέως ἐπὶ γάμφ. 9. Ἐντεῦθεν δὲ ἦδη Τισσαφέρνους ἡγουμένου καὶ ἀγορὰν παρέχοντος ἐπορεύοντο· ἐπορεύετο δὲ καὶ Ἀριαῖος, τὸ Κύρου βαρβαρικὸν ἔχων στράτευμα, ἅμα Τισσαφέρνει καὶ Ὀρόντῃ, καὶ ξυνεστρατοπεδεύετο σὺν ἐκείνοις. 10. Οἱ δὲ Ἕλληνες ὑφορῶντες τούτους αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν ἡγεμόνας ἔχοντες. Ἐστρατοπεδεύοντο δὲ ἐκάστοτε ἀπέχοντες ἀλλήλων<sup>2a</sup> παρασάγγην<sup>14a</sup> καὶ μείον· ἐφυλάττοντο δὲ ἀμφοτέροι ὥσπερ πολεμίους ἀλλήλους, καὶ εὐθὺς τοῦτο ὑποψίαν παρείχεν. 11. Ἐνίοτε δὲ καὶ ξυλιζόμενοι ἐκ τοῦ αὐτοῦ καὶ χόρτον καὶ ἄλλα τοιαῦτα ξυλλέγοντες πληγὰς ἐνέτεινον ἀλλήλοις·<sup>15</sup> ὥστε καὶ τοῦτο ἐχθραν παρείχε.

*They pass the Median wall and two canals from the Tigris, and at last come to Sittake. The Greeks encamp here; the Persians move forward and cross the river.*

12. Διελθόντες δὲ τρεῖς σταθμοὺς ἀφίκοντο πρὸς τὸ Μηδίας<sup>21</sup> καλούμενον τείχος, καὶ παρῆλθον εἰσω αὐτοῦ. Ἦν δὲ φέκοδομημένον πλίνθοις ὀπταῖς<sup>19a</sup> ἐν ἀσφάλτῳ κειμένας, εὗρος<sup>14b</sup> εἴκοσι ποδῶν,<sup>20a</sup> ὕψος δὲ ἑκατόν· μῆκος δ' ἐλέγετο εἶναι εἴκοσι παρασαγγῶν· ἀπέχει δὲ Βαβυλῶνος<sup>2a</sup> οὐ πολὺ. 13. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο, παρασάγγας ὀκτώ· καὶ διέβησαν διώρυχας δύο, τὴν μὲν ἐπὶ γεφύρας, τὴν δ' ἐξευγμένην πλοίοις ἐπτά· αἶται δ' ἦσαν ἀπὸ τοῦ Τίγρητος ποταμοῦ· κατετέμνητο δὲ ἐξ αὐτῶν καὶ τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρώται<sup>3</sup> μεγάλαι, ἔπειτα δ' ἐλάττους· τέλος δὲ καὶ μικροὶ ὀχτοὶ, ὥσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίνας· καὶ ἀφικνοῦνται ἐπὶ τὸν Τίγρητα ποταμόν· πρὸς ᾧ πόλις ἦν μεγάλη καὶ πολυάνθρωπος, ἥ<sup>17b</sup> ὄνομα Σιττάκη, ἀπέχουσα τοῦ ποταμοῦ σταδίου πέντε καὶ δέκα. 14. Οἱ μὲν οὖν Ἕλληνες παρ' αὐτὴν ἐσκήνησαν ἐγγὺς παραδείσου μεγά-

λου<sup>67a</sup> καὶ καλοῦ καὶ δασέος παντοίων δένδρων·<sup>68a</sup> οἱ δὲ βάρβαροι διαβεβηκότες τὸν Τίγρητα· οὐ μέντοι καταφανεῖς ἦσαν.

*A messenger from Ariaeus warns the Greeks to guard against a treacherous attack, and tells them that Tissaphernes intends to break down the bridge across the Tigris, and so entrap them.*

15. Μετὰ δὲ τὸ δεῖπνον ἔτυχον ἐν περιπάτῳ ὄντες<sup>69</sup> πρὸ τῶν ὁπλων Πρόξενος καὶ Ξενοφῶν· καὶ προσελθὼν ἄνθρωπός τις ἠρώτησε τοὺς προφύλακας, ποῦ ἂν ἴδοι<sup>64b</sup> Πρόξενον ἢ Κλέαρχον· Μένωνας δὲ οὐκ ἐξήτει, καὶ ταῦτα παρ' Ἀριαίου ὄν<sup>68d</sup> τοῦ Μένωνος ξένου. 16. Ἐπεὶ δὲ Πρόξενος εἶπεν, ὅτι “αὐτός εἰμι ὃν ζητεῖς,” εἶπεν ὁ ἄνθρωπος τάδε· “Ἐπεμψέ με Ἀριαῖος καὶ Ἀρτάοξος, πιστοὶ ὄντες Κύρψ καὶ ὑμῖν<sup>70</sup> εὖνοι, καὶ κελεύουσι φυλάττεσθαι, μὴ ὑμῖν ἐπιθῶνται<sup>43d</sup> τῆς νυκτὸς<sup>71</sup> οἱ βάρβαροι· ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον<sup>8</sup> παραδείσῳ. 17. Καὶ παρὰ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύουσι φυλακὴν, ὥς διανοεῖται αὐτὴν λύσαι Τισσαφέρνης τῆς νυκτὸς, ἐὰν δύνῃται, ὥς μὴ διαβῇτε,<sup>50</sup> ἀλλ' ἐν μέσῳ ἀποληφθῇτε τοῦ ποταμοῦ<sup>72</sup> καὶ τῆς διώρυχος.” 18. Ἀκούσαντες ταῦτα ἄγουσιν αὐτὸν παρὰ τὸν Κλέαρχον<sup>66</sup> καὶ φράζουσιν ἃ λέγει<sup>43</sup>

*One of the officers points out that with an attacking force on this side of the river, it was not likely that the Persians would cut off their retreat by breaking down the bridge, so that they probably wished merely to prevent the Greeks from breaking it down and settling in a district which was well provisioned and well protected.*

Ὁ δὲ Κλέαρχος ἀκούσας ἐταράχθη σφόδρα καὶ ἐφοβεῖτο. 19. Νεανίσκος δὲ τις τῶν παρόντων ἐννοήσας εἶπεν, ὥς “οὐκ ἀκόλουθα εἶη<sup>43b</sup> τό τε ἐπιθήσθαι καὶ λύσειν τὴν γέφυραν. Δῆλον γάρ, ὅτι ἐπιθεμένους<sup>55c</sup> ἢ νικᾶν δεήσει, ἢ ἡττᾶσθαι. Ἐὰν μὲν οὖν νικῶσι, τί δεῖ αὐτοὺς λύειν τὴν γέφυραν; Οὐδὲ γάρ, ἂν πολλὰ γέφυραι ὦσιν, ἔχοιμεν ἂν, ὅποι φυγόντες ἡμεῖς σωθῶμεν.<sup>39a, 47</sup> 20. Ἐὰν δὲ ἡμεῖς νικῶμεν, λελυμένης<sup>55c</sup> τῆς γεφύρας οὐχ ἔξουσιν<sup>53b</sup> ἐκεῖνοι, ὅποι φύγωσιν· οὐδὲ μὴν βοηθήσαι, πολλῶν ὄντων πέραν, οὐδεὶς αὐτοῖς δυνήσεται, λελυμένης τῆς γεφύρας.” 21. Ἀκούσας δὲ ὁ Κλέαρχος ταῦτα ἤρετο τὸν ἄγγελον, πόση τις εἴη<sup>43</sup> χώρα ἢ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος. Ὁ δὲ εἶπεν, ὅτι πολλὰ καὶ κῶμαι ἐνεῖσι καὶ πόλεις πολλὰ καὶ μεγάλαι

22. Τότε δὴ καὶ ἐγνώσθη, ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμφαιεν,<sup>48b</sup> ὁκνοῦντες, μὴ οἱ Ἕλληνες διελόντες τὴν γέφυραν μένειαν<sup>48a</sup> ἐν τῇ νήσῳ, ἐρύματα<sup>5b</sup> ἔχοντες ἔνθεν μὲν τὸν Τίγρητα, ἔνθεν δὲ τὴν διώρυχα· τὰ δ' ἐπιτήδεια ἔχον ἐκ τῆς ἐν μέσῳ χώρας πολλῆς καὶ ἀγαθῆς οὔσης καὶ τῶν ἐργασομένων ἐνόντων,<sup>25</sup> εἴτα δὲ καὶ ἀποστροφὴ γένοιτο, εἴ τις βούλοιτο βασιλέα κακῶς ποιεῖν.

23. Μετὰ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν ὁμως φυλακὴν ἔπειμαν· καὶ οὔτε ἐπέθετο οὐδείς οὐδαμόθεν, οὔτε πρὸς τὴν γέφυραν οὐδείς ἦλθε τῶν πολεμίων,<sup>21a</sup> ὥς οἱ φυλάττοντες ἀπήγγελλον.

*They cross the Tigris, and march up its left bank. Persian reinforcements arrive, but are scared by the appearance of the Greek force.*

24. Ἐπειδὴ δ' ἔως ἐγένετο,<sup>52</sup> διέβαινον τὴν γέφυραν ἑξευγμένην πλοίοις τριάκοντα καὶ ἑπτὰ, ὥς οἶόν τε μάλιστα πεφυλαγμένως· ἐξήγγελλον γάρ τινες τῶν παρὰ Τισσαφέρνους<sup>8</sup> Ἑλλήνων, ὥς διαβαινόντων<sup>25</sup> μέλλοιεν ἐπιθήσεσθαι. Ἀλλὰ ταῦτα μὲν ψευδῇ ἦν· διαβαινόντων μέντοι ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων, σκοπῶν εἰ διαβαίνουσιν<sup>45</sup> τὸν ποταμόν· ἐπειδὴ δὲ εἶδεν, ᾤχετο ἀπελαύνων.

25. Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμοὺς τέτταρας, παρασάγγας εἴκοσιν, ἐπὶ τὸν Φύσκον ποταμόν, τὸ εὖρος πλέθρον· ἐπὴν δὲ γέφυρα. Καὶ ἐνταῦθα ᾤκειτο πόλις μεγάλη, ἥ ὄνομα Ὀπις· πρὸς ἣν ἀπῆντησε τοῖς Ἕλλησιν<sup>18</sup> ὁ Κύρου καὶ Ἀρταξέρξου νόθος ἀδελφός, ἀπὸ Σούσων καὶ Ἑκβατάνων στρατιὰν πολλὴν ἄγων ὥς βοηθήσων<sup>58a</sup> βασιλεῖ· καὶ ἐπιστήσας τὸ ἑαυτοῦ στράτευμα παρερχομένους τοὺς Ἕλληνας ἐθεώρει.

26. Ὁ δὲ Κλέαρχος ἡγήτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφωστάμενος. Ὅσον δ' ἂν χρόνον<sup>11a</sup> τὸ ἡγούμενον τοῦ στρατεύματος<sup>21a</sup> ἐπιστήσειε, τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στράτευμα καὶ αὐτοῖς τοῖς Ἕλλησι δόξαι<sup>45</sup> πάμπλου εἶναι, καὶ τὸν Πέρσῃ ἐκπεπλήχθαι θεωροῦντα.<sup>58b</sup>

*They continue their march to opposite Caenae, plundering on the way the villages which belonged to Parysatis, the mother of Cyrus.*

27. Ἐντεῦθεν δὲ ἐπορεύθησαν διὰ τῆς Μηδίας σταθμοὺς ἑρήμους ἕξ, παρασάγγας τριάκοντα, εἰς τὰς Παρυσάτιδος κώμας τῆς

Κύρου καὶ βασιλέως μήτρος. Ταύτας Τισσαφέρνης Κύρῳ<sup>18</sup> ἐπεγελῶν διαρπάσαι<sup>29d</sup> τοῖς Ἑλλησιν ἐπέτρεψε πλὴν ἀνδραπόδων. Ἐνὴν δὲ σίτος πολλὺς καὶ πρόβατα καὶ ἄλλα χρήματα. 28. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους τέτταρας, παρασάγγας εἴκοσι, τὸν Τίγρητα ποταμὸν ἐν ἀριστερᾷ ἔχοντες. Ἐν δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ ποταμοῦ πόλις ᾗ κείτο μεγάλη καὶ εὐδαίμων, ὄνομα Καιναί, ἐξ ἧς οἱ βάρβαροι διήγον ἐπὶ σχεδίαῖς διφθερίναις ἄρτους, τυροὺς, οἶνον.

## CHAPTER V.

*Clearchus, anxious to allay rising suspicions and jealousies, has an interview with Tissaphernes.*

1. Μετὰ ταῦτα ἀφικνούνται ἐπὶ τὸν Ζαπάταν ποταμὸν, τὸ εὖρος τεττάρων πλέθρων.<sup>28</sup> Καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν δὲ ταύταις ὑποψίαι μὲν ἦσαν, φανερά δὲ οὐδεμία ἐφαίνετο ἐπιβουλῇ. 2. Ἔδοξεν οὖν τῷ Κλεάρχῳ ξυγγενέσθαι τῷ Τισσαφέρνει<sup>18</sup> καὶ, εἴ πως δύναίτο,<sup>38</sup> παῦσαι τὰς ὑποψίας, πρὶν ἐξ αὐτῶν πόλεμον γενέσθαι.<sup>52a</sup> καὶ ἔπεμψέ τινα ἐρουῖντα,<sup>50a</sup> ὅτι συγγενέσθαι αὐτῷ χρήξει. Ὁ δὲ ἐτοίμως ἐκέλευεν ἡκείν.

*'Mutual suspicions often lead to violent outbreaks, even when they are unjust or groundless. This want of confidence between us is too plain, though I see no real ground for it.'*

3. Ἐπειδὴ δὲ ξυνῆλθον, λέγει ὁ Κλεάρχος τάδε· “Ἐγὼ, ὦ Τισσαφέρνη, οἶδα μὲν ἡμῖν ὄρκους γεγεννημένους<sup>48c</sup> καὶ δεξιὰς δεδομένας μὴ ἀδικήσιν<sup>48a</sup> ἀλλήλους· φυλαττόμενον<sup>41b</sup> δὲ σὲ ὁρῶ ὡς πολεμίους ἡμᾶς· καὶ ἡμεῖς ὁρῶντες ταῦτα ἀντιφυλαττόμεθα. 4. Ἐπεὶ δὲ σκοπῶν οὐ δύναμαι οὔτε σὲ αἰσθέσθαι πειρώμενον ἡμᾶς κακῶς ποιεῖν, ἐγὼ τε σαφῶς οἶδα, ὅτι ἡμεῖς γε οὐδ' ἐπινουοῦμεν τοιοῦτον οὐδὲν, ἔδοξέ μοι εἰς λόγους σοι ἔλθειν,<sup>29a</sup> ὅπως, εἰ δυναίμεθα, ἐξέλκοιμεν ἀλλήλων τὴν ἀπιστίαν. 5. Καὶ γὰρ οἶδα ἀνθρώπους ἤδη τοὺς μὲν ἐκ διαβολῆς, τοὺς δὲ καὶ ἐξ ὑποψίας, οἱ φοβηθέντες ἀλλήλους, φθᾶσαι βουλόμενοι πρὶν παθεῖν,<sup>52a</sup> ἐποίησαν ἀνήκεστα κακὰ<sup>13</sup> τοὺς οὔτε μέλλοντας οὔτ' αὖ βουλομένους

τοιούτων οὐδέν. 6. Τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνουσίαις<sup>19a</sup> μάλιστα ἂν παύεσθαι, ἤκω καὶ διδάσκειν σε βούλομαι, ὥς σὺ ἡμῖν οὐκ ὀρθῶς ἀπιστεῖς.

*'First, our solemn oaths should prevent it, for none can escape the punishment of the gods; but apart from that, our own interest forbids our injuring you.'*

7. Πρῶτον μὲν γὰρ καὶ μέγιστον οἱ θεῶν<sup>22</sup> ἡμᾶς ὅρκοι κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων<sup>23</sup> σύνοιδεν αὐτῷ παρημεληκῶς, τούτων ἐγὼ οὐποτ' ἂν εὐδαιμονίσαιμι. Τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα, οὐτ' ἀπὸ ποίου ἂν τάχους οὔτε ὅποι ἂν τις φεύγων<sup>25c</sup> ἀποφύγοι, οὐτ' εἰς ποῖον σκότος ἀποδραΐη, οὐθ' ὅπως ἂν εἰς ἐχρὸν χωρίον ἀπυσταίη. Πάντῃ γὰρ πάντα τοῖς θεοῖς<sup>18</sup> ὑποχα καὶ πανταχῇ πάντων<sup>25</sup> ἴσον οἱ θεοὶ κρατοῦσι. 8. Περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὀρκων οὕτω γιγνώσκω, παρ' οὓς ἡμεῖς τὴν φιλίαν συνθέμενοι κατεθέμεθα· τῶν δ' ἀνθρωπίνων<sup>21a</sup> σὲ ἐγὼ ἐν τῷ παρόντι νομίζω μέγιστον εἶναι ἡμῖν ἀγαθόν. 9. Σὺν μὲν γὰρ σοὶ πᾶσα μὲν ὁδὸς εὐπορος, πᾶς δὲ ποταμὸς διαβατὸς, τῶν τε ἐπιτηδείων<sup>26a</sup> οὐκ ἀπορία· ἄνευ δὲ σοῦ πᾶσα μὲν διὰ σκότους ἡ ὁδός· οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα· πᾶς δὲ ποταμὸς δύσπορος, πᾶς δὲ ὄχλος φοβερὸς, φοβερώτατον<sup>2a</sup> δ' ἐρημία· μεστὴ γὰρ πολλῆς ἀπορίας<sup>26a</sup> ἐστίν. 10. Εἰ δὲ δὴ καὶ μανέντες σε κατακτείναιμεν,<sup>23c</sup> ἄλλο τι ἢ τὸν εὐεργέτην κατακτείναντες πρὸς βασιλέα τὸν μέγιστον ἐφεδρον πολεμήσομεν;

*'For myself, the same reasons of mutual service which attached me to Cyrus should attach me to you, who are his successor in his satrapy. This army of mine would be invaluable to you in putting down the enemies that surround it.'*

Ὅσων δὲ δὴ καὶ οἶων ἂν ἐλπίδων<sup>2a</sup> ἐμαντὸν στερήσαιμι, εἴ σέ τι κακὸν ἐπιχειρήσαιμι ποιεῖν, ταῦτα λέξω. 11. Ἐγὼ γὰρ Κῦρον ἐπεθύμησά μοι φίλον γενέσθαι,<sup>43a</sup> νομίζων τῶν τότε<sup>1a</sup> ἱκανώτατον εἶναι εἴ ποτε ὄν βούλοιο·<sup>43</sup> σὲ δὲ νῦν ὁρῶ τὴν τε Κύρου δύναμιν καὶ χῶρας ἔχοντα<sup>43c</sup> καὶ τὴν σεαυτοῦ ἀρχὴν σώζοντα, τὴν δὲ βασιλέως δύναμιν, ἥ Κίρος πολεμία<sup>5b</sup> ἐχρήτο, σοὶ ταύτην ξύμμαχον οὔσαν. 12. Τούτων δὲ τοιούτων ὄντων,<sup>25</sup> τίς οὕτω μαίνεται, ὅστις οὐ βούλεται<sup>43</sup> σοι φίλος εἶναι; Ἀλλὰ μὴν,—ἐγὼ γὰρ καὶ

ταῦτα, ἐξ ὧν ἔχω ἐλπίδας καὶ σὲ βουλήσεσθαι<sup>43a</sup> φίλον ἡμῖν εἶναι. 13. οἶδα μὲν γὰρ ὑμῖν Μυσσὸν λυπηρὸν ὄντα, οὗς νομίζω ἂν σὺν τῇ παρούσῃ δυνάμει ταπεινὸς ὑμῖν παρασχεῖν· οἶδα δὲ καὶ Πισίδας· ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, ἃ οἶμαι ἂν παῦσαι ἐνοχλοῦντα<sup>50</sup> αἰὲ τῇ ὑμετέρᾳ εὐδαιμονίᾳ.<sup>17</sup> Αἰγυπτίους δὲ, οἷς μάλιστα ὑμᾶς νῦν γινώσκω τεθυμωμένους, οὐχ ὁρῶ, ποῖα δυνάμει συμμάχῳ χρησάμενοι μᾶλλον ἂν κολάσασθε τῆς νῦν σὺν ἐμοὶ οὔσης.<sup>55</sup> 14. Ἀλλὰ μὴν ἔν γε τοῖς περίξ οἰκοῦσι σὺ εἰ μὲν βούλοιό τῳ φίλος εἶναι, ὥς μέγιστος ἂν εἴης,<sup>58a</sup> εἰ δὲ τίς σε λυποίῃ, ὥς δεσπότης ἀναστρέφοιο ἔχων ἡμᾶς ὑπηρέτας, οἱ σοι οὐκ ἂν τοῦ μισθοῦ ἕνεκα μόνον ὑπηρετοῖμεν, ἀλλὰ καὶ τῆς χάριτος, ἧς<sup>4a</sup> σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως. 15. Ἐμὲ μὲν δὴ ταῦτα πάντα ἐνθυμουμένῳ οὕτω δοκεῖ θαυμαστὸν εἶναι τὸ σὲ ἡμῖν ἀπιστεῖν, ὥστε καὶ ἡδιστ' ἂν ἀκούσασιν τὸ ὄνομα, τίς οὕτως ἐστὶ δεινὸς λέγειν,<sup>59c</sup> ὥστε σε πείσαι λέγων,<sup>9</sup> ὥς ἡμεῖς σοι ἐπιβουλεύομεν."

*Tissaphernes' reply. 'You have no reason for suspecting me or the King. If we wished to destroy you we could do it easily enough; we have force enough, and positions enough where we could hold you in check, or, even if these failed, we could starve you into submission.'*

Κλέαρχος μὲν οὖν τοσαῦτα εἶπε· Τισσαφέρνης δὲ ᾤδε ἀπημείφθη·

16. "Ἄλλ' ἡδομαι μὲν, ὦ Κλέαρχε, καὶ ἀκούων<sup>58a</sup> σου φρονίμους λόγους.<sup>53</sup> ταῦτα γὰρ γινώσκων εἴ τι ἐμοὶ κακὸν βουλευοίς, ἅμα ἂν μοι δοκεῖς καὶ σταντῶ κακόνους εἶναι.<sup>56</sup> Ὡς δ' ἂν μάθης, ὅτι οὐδ' ἂν ὑμεῖς δικαίως οὔτε βασιλεῖ οὔτ' ἐμοὶ ἀπιστοίητε, ἀντάκουσον. 17. Εἰ γὰρ ὑμᾶς ἐβουλόμεθα<sup>58a</sup> ἀπολέσαι, πότερὰ σοι δοκοῦμεν ἱππέων πλήθους ἀπορεῖν ἢ πεζῶν ἢ ὀπλίσεως, ἐν ᾗ ὑμᾶς μὲν βλάπτειν ἱκανοὶ εἴημεν ἂν, ἀντιπάσχειν δὲ οὐδεὶς κίνδυνος; 18. Ἀλλὰ χωρίων ἐπιτηδείων<sup>58a</sup> ὑμῖν ἐπιτίθεσθαι ἀπορεῖν ἂν σοι δοκοῦμεν; Οὐ τοσαῦτα μὲν πεδία ἡμῖν φίλια ὄντα σὺν πολλῷ πόνῳ διαπορεύεσθε, τοσαῦτα δὲ ὄρη ὑμῖν<sup>17c</sup> ὁρᾶτε ὄντα πορευτέα, ἃ ἡμῖν ἔξεστι προκαταλαβοῦσιν<sup>58i</sup> ἀπορα ὑμῖν παρέχειν, τοσοῦτοι δ' εἰσὶ ποταμοὶ, ἐφ' ὧν ἔξεστιν ἡμῖν ταμιεύεσθαι, ὅποσοις ἂν ὑμῶν βουλόμεθα μάχεσθαι; Εἰσὶ δ' αὐτῶν οὗς οὐδ' ἂν παντάπασιν διαβαίητε, εἰ μὴ ἡμεῖς ὑμᾶς διαπορεύοιμεν.<sup>58o</sup> 19. Εἰ δ' ἐν πᾶσι



τούτοις ἡττῶμεθα, ἀλλὰ τό γέ τοι πῦρ κρείττον τοῦ καρποῦ<sup>25</sup> ἔστιν· ὃν ἡμεῖς δυναίμεθ' ἂν κατακαύσαντες<sup>26c</sup> λιμὸν ὑμῖν ἀντιτάξαι, ᾧ ὑμεῖς, οὐδ' εἰ πάνυ ἀγαθοὶ εἴητε, μάχεσθαι ἂν δύνασθε.

*'With this open power it would be mere folly to have recourse to perjury and fraud. I am only inspired by an honest wish to serve the Greeks.'*

20. Πῶς ἂν οὖν ἔχοντες τοσούτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ἡμῖν ἐπικίνδυνον, ἔπειτα ἐκ τούτων πάντων τούτον ἂν τὸν τρόπον ἐξελοίμεθα,<sup>24b</sup> ὃς μόνος μὲν πρὸς θεῶν ἀσεβῆς, μόνος δὲ πρὸς ἀνθρώπων αἰσχρὸς; 21. Παντάπασι δὲ ἀπόρων<sup>21</sup> ἔστι καὶ ἀμηχάνων καὶ ἀνάγκῃ ἐχομένων, καὶ τούτων πονηρῶν, οὔτινες ἐθέλουσι δι' ἐπιτορκίας τε πρὸς θεοὺς καὶ ἀπιστίας πρὸς ἀνθρώπους πράττειν τι. Οὐχ οὕτως ἡμεῖς, ὦ Κλέαρχε, οὔτε ἀλόγιστοι οὔτε ἡλίθιοι ἔσμεν. 22. Ἀλλὰ τί δὴ, ὑμᾶς ἐξόν<sup>22</sup> ἀπολέσαι, οὐκ ἐπὶ τούτῳ ἤλθομεν; Εἴ ἴσθι, ὅτι ὁ ἐμὸς ἔρως τούτου αἰτίος τὸ τοῖς Ἑλλήσιν ἐμὲ πιστὸν γενέσθαι,<sup>23a</sup> καὶ ᾧ Κῦρος ἀνέβη ξενικῷ διὰ μισθοδοσίας πιστεύων, τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίαν ἰσχυρόν. 23. Ὅσα<sup>23b</sup> δέ μοι ὑμεῖς χρήσιμοι ἔστε, τὰ μὲν καὶ σὺ εἶπας, τὸ δὲ μέγιστον ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῃ ἐξεστὶν ὀρθὴν ἔχειν, τὴν δ' ἐπὶ τῇ καρδίᾳ ἴσως ἂν ὑμῶν παρόντων<sup>23c</sup> καὶ ἕτερος εὐπετῶς ἔχοι."

*Convinced of Tissaphernes' honesty, Clearchus agrees to a conference at which those who have been thus sowing dissension and suspicion are to be given up for punishment.*

24. Ταῦτα εἰπὼν ἔδοξε<sup>24a, 24b</sup> τῷ Κλεάρχῳ ἀληθῇ λέγειν· καὶ εἶπεν· "Οὐκοῦν," ἔφη, "οὔτινες, τοιούτων ἡμῖν εἰς φιλίαν ὑπαρχόντων,<sup>25</sup> πειρῶνται διαβάλλοντες<sup>26f</sup> ποιῆσαι πολεμίους ἡμᾶς, ἀξιοὶ εἶσι τὰ ἔσχατα παθεῖν;" 25. "Καὶ ἐγὼ μὲν γε," ἔφη ὁ Τισσαφέρνης, "εἰ βούλεσθέ μοι<sup>27a</sup> οἷ τε στρατηγοὶ καὶ οἱ λοχαγοὶ ἐλθεῖν ἐν τῷ ἐμφανεί, λέξω τοὺς πρὸς ἐμὲ λέγοντας, ὥς σὺ ἐμοὶ ἐπιβουλευεῖς καὶ τῇ σὺν ἐμοὶ στρατιᾷ." 26. "Ἐγὼ δέ," ἔφη ὁ Κλέαρχος, "ἄξω πάντας· καὶ σοὶ αἱ δηλώσω, ὅθεν ἐγὼ περὶ σοῦ ἀκούω." 27. Ἐκ τούτων δὴ τῶν λόγων ὁ Τισσαφέρνης φιλοφρονούμενος, τότε μὲν μένειν τε αὐτὸν ἐκέλευσε καὶ σύνδειπνον ἐποιήσατο. Τῇ δὲ ὑστεραίᾳ<sup>29a</sup> ὁ Κλέαρχος, ἐλθὼν ἐπὶ τὸ στρατόπεδον, δηλὸς τ' ἦν πάνυ φιλικῶς οἰόμενος<sup>29</sup> διακείσθαι τῷ Τισσαφέρνει, καὶ ἃ ἔλεγεν ἐκείνος ἀπήγγελλεν· ἔφη τε χρῆναι

ιέναι παρὰ Τισσαφέρνην οὓς ἐκέλευσε, καὶ οἱ ἂν ἐλεγχθῶσι<sup>48</sup> διαβάλλοντες τῶν Ἑλλήνων, ὡς προδότας αὐτοὺς καὶ κακόνους τοῖς Ἑλλήσιν ὄντας τιμωρηθῆναι. 28. Ὑπώπτει δὲ εἶναι τὸν διαβάλλοντα Μένωνα, εἰδὼς αὐτὸν καὶ συγγεγεννημένον Τισσαφέρνει μετ' Ἀριαίου καὶ στασιάζοντα αὐτῷ<sup>49</sup> καὶ ἐπιβουλευόντα, ὅπως τὸ στράτευμα ἅπαν πρὸς ἑαυτὸν λαβὼν φίλος ᾗ<sup>50, 47</sup> Τισσαφέρνει. 29. Ἐβούλετο δὲ καὶ ὁ Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην καὶ τοὺς παραλυποῦντας ἐκποδῶν εἶναι.

*The soldiers object, but at Clearchus' instance five generals and twenty captains are sent.*

Τῶν δὲ στρατιωτῶν ἀντέλεγον τινες αὐτῷ μὴ<sup>52a</sup> ιέναι πάντας τοὺς λοχαγοὺς καὶ στρατηγοὺς, μηδὲ πιστεύειν Τισσαφέρνει. 30. Ὁ δὲ Κλέαρχος ἰσχυρῶς κατέτεινεν, ἔστε διεπράξατο<sup>52</sup> πέντε μὲν στρατηγοὺς ιέναι, εἴκοσι δὲ λοχαγοὺς· συνηκολούθησαν δὲ ὡς εἰς ἀγορὰν καὶ τῶν ἄλλων στρατιωτῶν ὡς διακόσμι.

31. Ἐπεὶ δὲ ἦσαν ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνους, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἴσω, Πρόξενος Βοιωτίας, Μένων Θεσσαλός, Ἀγίας Ἀρκὰς, Κλέαρχος Λάκων, Σωκράτης Ἀχαιοῖς· οἱ δὲ λοχαγοὶ ἐπὶ θύραις ἔμενον.

*The generals are arrested, and the captains and such Greeks as were near are massacred. While the army are preparing to defend themselves, Ariaeus comes and reports that Clearchus has been killed as a perjurer and a breaker of treaties, that Proxenus and Menon are preserved for declaring the plot, and that the King demands their arms.*

32. Οὐ πολλῷ δὲ ὕστερον ἀπὸ τοῦ αὐτοῦ σημείου οἱ τ' ἔνδον<sup>5</sup> ξυνελαμβάνοντο καὶ οἱ ἔξω κατεκόπησαν. Μετὰ δὲ ταῦτα τῶν βαρβάρων τινὲς ἱππέων, διὰ τοῦ πεδίου ἐλαύνοντες, ὅτινι ἐντυγχάνοιεν<sup>40b</sup> Ἑλληνι ἢ δούλῳ ἢ ἐλευθέρῳ, πάντας ἔκτεινον. 33. Οἱ δὲ Ἕλληνες τὴν τε ἱππασίαν αὐτῶν ἐθαύμαζον ἐκ τοῦ στρατοπέδου ὀρῶντες καὶ ὃ τι ἐποίουν<sup>45</sup> ἡμφιγνόνουν, πρὶν Νίκαρχος Ἀρκὰς ἦκε<sup>52a</sup> φεύγων τετρωμένος εἰς τὴν γαστέρα καὶ τὰ ἔντερα ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγενημένα. 34. Ἐκ τούτου δὴ οἱ Ἕλληνες ἔθεον ἐπὶ τὰ ὄπλα πάντες ἐκπεπληγμένοι καὶ νομίζοντες αὐτίκα ἤξειν αὐτοὺς ἐπὶ τὸ στρατόπεδον. 35. Οἱ δὲ πάντες

μὲν οὐκ ἦλθον, Ἀριαῖος δὲ καὶ Ἀρτάοζος καὶ Μιθριδάτης, οἱ ἦσαν Κύρῳ πιστότατοι· ὁ δὲ τῶν Ἑλλήνων ἑρμηνεύς ἔφη καὶ τὸν Τισσαφέρην ἀδελφὸν σὺν αὐτοῖς ὁρᾶν καὶ γινώσκειν· 36. ξυνηκολούθουν δὲ καὶ ἄλλοι Περσῶν τεθωρακισμένοι εἰς τριακοσίοις. Οἱ τοὶ ἐπεὶ ἐγγὺς ἦσαν, προσελθεῖν ἐκέλευον, εἴ τις εἴη τῶν Ἑλλήνων ἢ στρατηγὸς ἢ λοχαγὸς, ἵνα ἀπαγγείλωσι<sup>41</sup> τὰ παρὰ βασιλέως.<sup>36</sup> 37. Μετὰ ταῦτα ἐξῆλθον φυλαττόμενοι τῶν Ἑλλήνων στρατηγοὶ μὲν Κλεάνωρ Ὀρχομένιος καὶ Σοφαίνετος Στυμφάλιος, σὺν αὐτοῖς δὲ Ξενοφῶν Ἀθηναῖος, ὅπως μάθοι<sup>50</sup> τὰ περὶ Προξένου· Χειρίσοφος δ' ἐτύγγανεν ἀπὼν<sup>50</sup> ἐν κώμῃ τινὶ ξὺν ἄλλοις ἐπιωιτιζόμενος. 38. Ἐπεὶ δὲ ἔστησαν εἰς ἐπήκοον, εἶπεν Ἀριαῖος τάδε· “Κλέαρχος μὲν, ὃ ἄνδρες Ἕλληνες, ἐπεὶ ἐπιωρκῶν<sup>50</sup> τε ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν<sup>6</sup> δίκην καὶ τέθνηκε, Πρόξενος δὲ καὶ Μένων, ὅτι κατήγγειλαν αὐτοῦ τὴν ἐπιβουλὴν, ἐν μεγάλῃ τιμῇ εἰσιν. Ὑμᾶς δὲ ὁ βασιλεὺς τὰ ὅπλα<sup>13</sup> ἀπαιτεῖ· αὐτοῦ<sup>21</sup> γὰρ εἶναι φησιν, ἐπεὶ περ Κύρου ἦσαν τοῦ ἐκείνου δούλου.”

*Cleanor taunts Ariaeus with his treachery, and Xenophon suggests that Menon and Proxenus, as friends of the King, should be sent back as most likely to arrange matters agreeably to him.*

39. Πρὸς ταῦτα ἀπεκρίναντο οἱ Ἕλληνες, ἔλεγε δὲ Κλεάνωρ ὁ Ὀρχομένιος· “Ὁ κάκιωτε ἀνθρώπων<sup>21</sup> Ἀριαῖε καὶ οἱ ἄλλοι, ὅσοι ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτ' ἀνθρώπους, οἵτινες, ὀμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομεῖν, προδόντες ἡμᾶς σὺν Τισσαφέρνῃ τῷ ἀθεωτάτῳ τε καὶ πανουργοτάτῳ, τοὺς τε ἄνδρας αὐτοὺς, οἷς ὤμνυτε, [ὥς] ἀπολωλέκατε, καὶ τοὺς ἄλλους ἡμᾶς προδεδωκότες ξὺν τοῖς πολεμίοις ἐφ' ἡμᾶς ἔρχεσθε.” 40. Ὁ δὲ Ἀριαῖος εἶπε· “Κλέαρχος γὰρ πρόσθεν ἐπιβουλεύων<sup>50</sup> φανερὸς ἐγένετο Τισσαφέρνῃ τε καὶ Ὀρόντῳ καὶ πᾶσιν ἡμῖν τοῖς ξὺν τούτοις.” 41. Ἐπὶ τούτοις Ξενοφῶν τάδε εἶπε· “Κλέαρχος μὲν τοίνυν εἰ παρὰ τοὺς ὅρκους ἔλυε<sup>53</sup> τὰς σπονδὰς, τὴν δίκην ἔχει· δίκαιον γὰρ ἀπόλλυσθαι τοὺς ἐπιωρκούντας· Πρόξενος δὲ καὶ Μένων ἐπεὶ εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι δὲ στρατηγοὶ, πέμψατε αὐτοὺς δεῦρο· δῆλον γὰρ, ὅτι φίλοι γε ὄντες<sup>53</sup> ἀμφοτέροις πειράσσονται καὶ ὑμῖν καὶ ἡμῖν τὰ βέλτιωτα συμβουλεύειν.” 42. Πρὸς ταῦτα οἱ βάρβαροι, πολὺν χρόνον διαλεχθέντες ἀλλήλοις, ἀπῆλθον οὐδὲν ἀποκρινάμενοι.

## CHAPTER VI.

*Life and character of Clearchus. At the end of the Peloponnesian war he was put in command of a Spartan army against Thrace, but, on refusing to obey a recall, he was condemned to death in his absence. Abandoned by the Spartans, he obtained funds from Cyrus, and carried on the war on his own account till he joined Cyrus.*

1. Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες ἀνήχθησαν ὡς βασιλέα, καὶ ἀποτμηθέντες τὰς κεφαλὰς<sup>14b</sup> ἐτελεύτησαν, εἰς μὲν αὐτῶν Κλέαρχος<sup>8</sup> ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρων αὐτοῦ<sup>22</sup> ἔχοντων δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως. 2. Καὶ γὰρ δὴ ἕως μὲν πόλεμος ἦν<sup>52c</sup> τοῖς Λακεδαιμονίοις πρὸς τοὺς Ἀθηναίους, παρέμενεν· ἐπεὶ δὲ εἰρήνη ἐγένετο, πείσας τὴν αὐτοῦ πόλιν, ὡς οἱ Θρᾷκες ἀδικοῦσι τοὺς Ἕλληνας, καὶ διαπραξάμενος, ὡς ἐδύνατο, παρὰ τῶν ἐφόρων ἐξέπλει ὡς πολεμήσων<sup>50a</sup> τοῖς ὑπὲρ Χερρονήσου καὶ Περίνθου Θραξίν.<sup>16</sup> 3. Ἐπεὶ δὲ μεταγνόντες πως οἱ ἔφοροι, ἥδη ἔξω ὄντος αὐτοῦ, ἀποστρέφειν αὐτὸν ἐπειρῶντο ἐξ Ἰσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ὥχето πλέων εἰς Ἑλλάσποντον. 4. Ἐκ τούτου καὶ ἐθανατώθη ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελῶν<sup>61a</sup> ὡς ἀπειθῶν. Ἦδη δὲ φυγὰς ὧν ἔρχεται πρὸς Κῦρον, καὶ ὁποίοις μὲν λόγοις ἔπεισε Κῦρον ἄλλη γέγραπται, δίδωσι δὲ αὐτῷ Κῦρος μυρίους δαρεικοὺς. 5. Ὁ δὲ λαβὼν οὐκ ἐπὶ ῥαθυμίᾳ ἐτράπετο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας στρατεύμα ἐπολέμει τοῖς Θραξί, καὶ μάχῃ τε ἐνίκησε καὶ ἀπὸ τούτου δὴ ἔφερε καὶ ἤγε τούτους καὶ πολεμῶν<sup>59</sup> διεγένετο, μέχρι Κῦρος ἐδεήθη τοῦ στρατεύματος.<sup>55</sup> τότε δὲ ἀπῆλθεν ὡς ξὺν ἐκείνῳ αὐτὸ πολεμήσων.

*He was a genuine soldier, not only fond of soldiering, and giving up a life of ease for one of toil, but full of tact, a strong disciplinarian, winning his power over his soldiers by respect and awe rather than by affection and kindness.*

6. Ταῦτα οὖν φιλοπολέμου μοι δοκεῖ ἀνδρὸς<sup>21</sup> ἔργα εἶναι, ὅστις, ἐξόν<sup>61</sup> μὲν εἰρήνην ἔχειν ἄνευ αἰσχύνης καὶ βλάβης, αἰρεῖται πολεμεῖν, ἐξόν δὲ ῥαθυμεῖν, βούλεται πονεῖν, ὥστε πολεμεῖν, ἐξόν δὲ χρήματα ἔχειν ἀκινδύνως, αἰρεῖται πολεμῶν μείονα ταῦτα ποιεῖν· ἐκείνος δὲ, ὥσπερ εἰς ἄλλην τινὰ ἡδονήν, ἤθελε δαπανᾶν εἰς

πόλεμον. 7. Οὕτω μὲν φιλοπόλεμος ἦν· πολεμικὸς δὲ αὖ ταύτῃ ἐδόκει εἶναι, ὅτι φιλοκίνδυνός τε ἦν, καὶ ἡμέρας καὶ νυκτὸς<sup>28</sup> ἄγων ἐπὶ τοὺς πολεμίους, καὶ ἐν τοῖς δεινοῖς φρόνιμος, ὥς οἱ παρόντες πανταχοῦ πάντες ὡμολόγουν. Καὶ ἀρχικὸς δ' ἐλέγετο<sup>28a, Obs.</sup> εἶναι, ὥς δυνατόν ἐκ τοῦ τοιούτου τρόπου, οἷον κάκεῖνος εἶχεν. 8. Ἰκανὸς μὲν γάρ, ὥς τις καὶ ἄλλος, φροντίζειν ἦν, ὅπως ἔχοι<sup>44</sup> ἡ στρατιὰ αὐτῷ τὰ ἐπιτήδεια καὶ παρασκευάζειν ταῦτα, ἱκανὸς δὲ καὶ ἐμποιεῖν τοῖς παροῦσιν, ὥς πειστέον εἴη<sup>43b</sup> Κλεάρχῳ. 9. Τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς<sup>9</sup> εἶναι· καὶ γὰρ ὀρᾶν<sup>29o</sup> στυνγνὸς ἦν καὶ τῇ φωνῇ τραχύς· ἐκόλαζε τε αἰεὶ ἰσχυρῶς, καὶ ὀργῇ ἐνίοτε, ὥς καὶ αὐτῷ μεταμέλειν<sup>49a, Obs.</sup> ἔσθ' ὅτε. 10. Καὶ γνώμῃ δ' ἐκόλαζεν· ἀκολάστου γὰρ στρατεύματος οὐδὲν ἡγείτο ὄφελος εἶναι. Ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν, ὥς δέοι τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακὰς φυλάξειν, ἢ φίλων<sup>24</sup> ἀφέξεσθαι, ἢ ἀπροφασίστως ἵεναι πρὸς τοὺς πολεμίους. 11. Ἐν μὲν οὖν τοῖς δεινοῖς ἠθέλον αὐτοῦ<sup>23</sup> ἀκούειν σφόδρα καὶ οὐκ ἄλλον ἡροῦντο οἱ στρατιῶται· καὶ γὰρ τὸ στυνγνὸν<sup>8</sup> τότε φαιδρὸν αὐτοῦ ἐν τοῖς ἄλλοις προσώποις ἔφασαν φαίνεσθαι καὶ τὸ χαλεπὸν ἐρρωμένον πρὸς τοὺς πολεμίους ἐδόκει εἶναι, ὥστε σωτήριον καὶ οὐκέτι χαλεπὸν ἐφαίνετο.<sup>49</sup> 12. Ὅτε δ' ἔξω τοῦ δεινοῦ γένοιντο, καὶ ἐξείη πρὸς ἄλλους ἀρξομένους<sup>50a</sup> ἀπιέναι, πολλοὶ αὐτὸν ἀπέλιπον· τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλ' αἰεὶ χαλεπὸς ἦν καὶ ὥμος· ὥστε διέκειντο πρὸς αὐτὸν οἱ στρατιῶται ὥσπερ παῖδες πρὸς διδάσκαλον. 13. Καὶ γὰρ οὖν φίλις<sup>19a</sup> μὲν καὶ εὐνοία ἐπομένους οὐδέποτε εἶχεν· οἷτινες δὲ ἢ ὑπὸ πόλεως τεταγμένοι, ἢ ὑπὸ τοῦ δεῖσθαι, ἢ ἄλλῃ τινὶ ἀνάγκῃ κατεχόμενοι παρείησαν αὐτῷ, σφόδρα πειθομένοις ἐχρήτο. 14. Ἐπεὶ δὲ ἥρξαντο νικᾶν ξὺν αὐτῷ τοὺς πολεμίους, ἥδη μέγала ἦν τὰ χρησίμους<sup>5b</sup> ποιοῦντα εἶναι τοὺς ξὺν αὐτῷ στρατιώτας· τό τε γὰρ πρὸς τοὺς πολεμίους θαρσαλέως ἔχειν παρῆν, καὶ τὸ τὴν παρ' ἐκείνου τιμωρίαν φοβεῖσθαι<sup>29a</sup> αὐτοὺς εὐτάκτους ἐποίει. 15. Τοιοῦτος μὲν δὴ ἄρχων ἦν· ἄρχεσθαι δὲ ὑπὸ ἄλλων οὐ μάλα ἐθέλειν ἐλέγετο. Ἦν δὲ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτη.

*Proxenus on the other hand, setting his face against all wrong-doing and injustice, was popular with the better class of his soldiers, but was too lenient to keep in check those who were inclined to be insubordinate.*

16. Πρόξενος δὲ ὁ Βοιωτίας εὐθὺς μὲν μειράκιον ὦν ἐπεθύμει

γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν<sup>29</sup>· ἱκανός· καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργία ἀργύριον τῷ Λεοντίῳ. 17. Ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ἱκανός<sup>9</sup> ἤδη νομίσας εἶναι καὶ ἄρχειν καὶ φίλος ὢν τοῖς πρώτοις μὴ ἡττᾶσθαι εὐεργετῶν, ἦλθεν εἰς ταύτας τὰς σὺν Κύρῳ πράξεις· καὶ ᾤετο κτήσεσθαι ἐκ τούτων ὄνομα μέγα καὶ δύναμιν μεγάλην καὶ χρήματα πολλά. 18. Τοσούτων<sup>23</sup> δ' ἐπιθυμῶν σφόδρα ἐνδηλον αὐτῷ καὶ τοῦτο εἶχεν, ὅτι τούτων οὐδὲν αὐτῷ θέλοι κτᾶσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ᾤετο δεῖν τούτων<sup>23</sup> τυγχάνειν, ἀνευ δὲ τούτων μὴ. 19. Ἀρχεῖν δὲ καλῶν μὲν καὶ ἀγαθῶν<sup>25</sup> δυνατὸς ἦν· οὐ μέντοι οὐτ' αἰδῶ τοῖς στρατιώταις ἑαυτοῦ οὔτε φόβον ἱκανὸς ἐμποιῆσαι, ἀλλὰ καὶ ἡσχύνετο μᾶλλον τοὺς στρατιώτας ἢ οἱ ἀρχόμενοι ἐκείνων· καὶ φοβούμενος<sup>59</sup> μᾶλλον ἦν φανερός τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις ἢ οἱ στρατιῶται τὸ ἀπιστεῖν ἐκείνῳ. 20. Ὡς δὲ ἀρκεῖν πρὸς τὸ ἀρχικὸν εἶναι καὶ δοκεῖν τὸν μὲν καλῶς ποιῶντα ἐπαινεῖν, τὸν δὲ ἀδικοῦντα μὴ<sup>62</sup> ἐπαινεῖν; Τοιγαροῦν αὐτῷ οἱ μὲν καλοὶ τε ἀγαθοὶ τῶν συνόντων εὖνοι ἦσαν, οἱ δὲ ἀδικοὶ ἐπεβούλευον ὥς εὐμεταχειρίστῳ ὄντι. Ὅτε δὲ ἀπέθνησκεν, ἦν ἐτῶν ὥς τριάκοντα.

*Menon's character. The clew to it is the love of gain. In pursuing this object he looked upon truth and honesty as mere folly: perjury and falsehood were his ordinary weapons, which he used against friends rather than foes, as an easier prey. All his influence over his soldiers was due to communion in crime. His fate only delayed. The other generals.*

21. Μένων δὲ ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν<sup>59</sup> μὲν πλουτεῖν ἰσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω λαμβάνοι,<sup>50</sup> ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαῖνοι· φίλος τε ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοίῃ δίκην. 22. Ἐπὶ δὲ τὸ κατεργάζεσθαι ὃν ἐπιθυμοίη συντομωτάτην ᾤετο ὁδὸν εἶναι διὰ τοῦ ἐπιорκεῖν τε καὶ ψεύδεσθαι καὶ ἐξαπατᾶν· τὸ δ' ἀπλοῦν<sup>8</sup> καὶ τὸ ἀληθὲς ἐνόμιζε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι. 23. Στέργων δὲ φανερός μὲν ἦν οὐδένα, ὅτῳ δὲ φαίῃ<sup>40</sup> φίλος εἶναι, τούτῳ ἐνδηλος ἐγίνετο ἐπιβουλεύων. Καὶ πολεμίου μὲν οὐδενὸς<sup>36</sup> κατεγέλα, τῶν δὲ συνόντων πάντων ὥς καταγελῶν αἰετὶ διελέγετο. 24. Καὶ τοῖς μὲν τῶν πολεμίων κτήμασιν οὐκ ἐπεβούλευε· χαλεπὸν γὰρ ᾤετο εἶναι τὰ τῶν φυλαττομένων λαμβάνειν· τὰ δὲ τῶν φίλων μόνος ᾤετο εἰδέναι ῥᾶστον ὄν<sup>48</sup> ἀφύλακτα λαμβάνειν. 25. Καὶ ὅσους μὲν

ἀν αἰσθάνοιτο ἐπιόρκους καὶ ἀδίκους, ὥς εἴ ὤπλισμένους ἐφοβεῖτο, τοῖς δ' ὅσιος καὶ ἀλήθειαν ἀσκούσιν ὥς ἀνάνδροις ἐπειράτο χρῆσθαι. 26. Ὡς περ δέ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ καὶ δικαιοσύνῃ, οὕτω Μένων ἡγάλλετο τῷ ἑξαπατᾶν δύνασθαι, τῷ πλάσασθαι ψευδῇ, τῷ φίλους διαγελαῖν· τὸν δὲ μὴ<sup>83a</sup> πανοῦργον τῶν ἀπαιδεύτων<sup>81a</sup> αἰεὶ ἐνόμιζεν εἶναι. Καὶ παρ' οἷς μὲν ἐπεχείρει πρωτεύειν φίλῳ, διαβάλλων τοὺς πρώτους, τοὺτους ᾤετο δεῖν κτήσασθαι. 27. Τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχεσθαι ἐκ τοῦ συναδικεῖν αὐτοῖς ἐμχανᾶτο. Τιμᾶσθαι δὲ καὶ θεραπεύεσθαι ἡξίου ἐπιδεικνύμενος,<sup>82i</sup> ὅτι πλεῖστα δύναιτο καὶ ἐθέλοι ἀν<sup>84b</sup> ἀδικεῖν. Εὐεργεσίαν δὲ κατέλεγεν, ὅποτε τις αὐτοῦ ἀφίσταται, ὅτι χρώμενος αὐτῷ οὐκ ἀπώλεσεν αὐτόν. 28. Καὶ τὰ μὲν δὴ ἀφανῇ ἔξεστι περὶ αὐτοῦ ψεύδεσθαι· ἃ δὲ πάντες ἴσασι, ταῦτ' ἐστὶ. 29. Ἀποθνησκόντων δὲ τῶν συστρατηγῶν, ὅτι ἐστράτευσαν ἐπὶ βασιλείᾳ ξὺν Κύρῳ, ταῦτ' ἀποποιήσας<sup>83d</sup> οὐκ ἀπέθανε, μετὰ δὲ τὸν τῶν ἄλλων θάνατον στρατηγῶν τιμωρηθεὶς ὑπὸ βασιλέως ἀπέθανεν, οὐχ ὥς περ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτμηθέντες τὰς κεφαλὰς,<sup>14</sup> ὥς περ τάχιστος θάνατος δοκεῖ εἶναι, ἀλλὰ ζῶν αἰκισθεὶς ἐνιαιτὸν ὥς πονηρὸς λέγεται τῆς τελευτῆς τυχεῖν.

30. Ἀγίας δὲ ὁ Ἀρκὰς καὶ Σωκράτης ὁ Ἀχαιῶς, καὶ τοῦτω ἀπεθανέντην. Τοῦτων δὲ οὐθ' ὥς ἐν πολέμῳ κακῶν οὐδεὶς κατεγέλα, οὐτ' εἰς φιλίαν αὐτοὺς ἐμέμφετο. Ἦστην δὲ ἄμφω ἀμφὶ τὰ πέντε καὶ τριάκοντα ἔτη ἀπὸ γενεᾶς.

## SYNTAX AND NOTES.





## RULES OF GREEK SYNTAX.

*Observation.*—The rules that follow are written, as far as differences of idiom will allow, on the lines of the First Memorial Syntax in the Public School Latin Primer, which it is supposed that the pupil will have learnt. Some few rules, such as those on the Composite Subject, have consequently been omitted.

### *On Agreement.*

#### 1. A Finite Verb agrees with its Subject in Number and Person.

*Exceptions.*—(a) A Plural Subject of the neuter gender is followed by a verb in the singular; ἀβατά ἐστι τὰ ὄρη, 'the mountains are impassable.'

(b) A Dual Subject of the masculine or feminine gender may be followed by a verb in the plural, ὡς εἰδέτην ἀλλήλους ἡ γυνὴ καὶ ὁ Ἀβραδάτης, ἡσπάσαντο ἀλλήλους.—XEN.

(c) A Singular Subject, implying multitude, may be followed by a plural verb, when the act is done by the individuals and not by the body as a whole, τὸ πλῆθος οἴονται (THUC. i. 20), 'the multitude think.' The following is a good example of the two constructions :—τὸ σπράτευμα ἐπορίζετο σίτον, κόπτοντες τοὺς βοὺς (XEN. Anab. ii. 1. 6), where the army provided itself with meat, but individual soldiers were the butchers.

(d) The verb is sometimes attracted to the number of the complement.

#### 2. An Adjective or Participle agrees with that to which it is in attribution in number, gender, and case.

*Exc.*—(a) A neuter adjective may be added as predicate to a masculine or feminine noun, when it denotes an essential quality, e.g. ἀσθενέστερον γυνὴ ἀνδρός, 'a woman is a weaker (creature) than a man.'

(b) The adjective belonging to the subject is sometimes attracted to the gender of the complement, as ἦσαν δὲ ταῦτα δύο τείχη (XEN. Anab. i. 4. 4), where ταῦτα = αἱ πόλαι.

#### 3. A Substantive agrees in case with that to which it is in apposition.

- (a) Hence many verbs of asking, teaching, concealing, clothing, depriving, etc., take two Accusatives, one of the person, the other of the thing; ἀφαιρείσθαι τοὺς οἰκοῦντας Ἑλλήνας τὴν γῆν, 'to take away the land from the Greeks who were inhabiting it.'—XEN. *Anab.* i. 3. 4.

14. The Accusative of Extent is used after verbs, participles, and adjectives, to express—

- (a) Measure of space and time, answering to the questions, How far? How long? διεῖχον ἀλλήλων ὡς τριάκοντα στάδια.—XEN. *Anab.* i. 2. 4. ἔμεινεν ἡμέρας πέντε, i. 2. 6.
- (b) The object in respect of which what is stated about the subject is true, *i.e.* how far it extends (Accusative of Respect), ἀλγὼ τὴν κεφαλὴν, 'I have an aching in the head, a headache.'

### The Dative.

15. The fundamental notion of the Dative case is that of nearness and contact. It is the case of the Recipient, and also expresses some relations which are expressed by the Latin Ablative.

16. The Dative of the Recipient follows all words which imply actual nearness, or the bringing of a thing near to body or mind. Such are words which express likeness or unlikeness, agreement and disagreement, advantage and disadvantage, pleasing and displeasing; and verbs of giving, showing, telling, and obeying, and their contraries.

17. The Dative may be added anywhere to mark the person concerned in the doing of an action, or the existence of a quality, or for whose interest the action takes place or the quality exists, *e.g.* Σόλων τοῖς Ἀθηναίοις νόμους ἔθηκε, 'Solon made laws for the Athenians;' τέθνηκα ὑμῖν, 'I am dead as far as your interest in me goes.' To this head belong—

- (a) The Dative of the Personal Pronoun, which refers to the whole sentence rather than to any particular word in it, and is called the Ethic Dative; τί σοι μαθήσομαι, 'what would you have me learn?'
- (b) The Dative with ἔστι, γίγνεται, which implies possession or gain.
- (c) The Dative, used for the case of the Agent after Verbal Adjectives in -τος and -τος, and after Passive verbs, especially in the Perfect and Pluperfect; the doer of the action being most concerned in the action necessary or possible to be done, and in the fruit of it when completed. ὠφελήτῃ σοι ἡ πόλις ἐστίν, 'you must help your country,' XEN.; τί πέπρακται τοῖς ἄλλοις; 'what has been done, as far as the others are concerned?'

18. A Dative is sometimes used by Attraction as Complement to an Infinitive which is referred to a word in the sentence, that is in the Dative,

as its subject ; as *εὐδαίμων ὑμῶν ἐξεστί γίγνεσθαι*, 'it is open to you to become prosperous.'

19. The Dative takes the place of the Latin Ablative in expressing—

- (a) The instrument, cause, or manner of an action : *τοῖς μέγεσι τῶν δδῶν ἀσθενής*, 'weak because of the great distances.'
- (b) The measure of excess or defect : *πολλῷ μείζων*, 'much greater ;'
- (c) The place where (rarely in prose), or the time when, an action occurs : *Μαραθῶνι*, 'at Marathon' (really Locative), *τετάρτῳ ἔτει*, 'in the fourth year.'

### *The Genitive.*

20. The idea that underlies the Genitive case is that of detachment or separation. It is the classifying case, or the case of predication, and is in many instances equivalent to an adjective, or to the first member of an English compound noun, as *λόγων ἀγών*, 'a word-contest ;' *κράνος χαλκοῦ*, 'a brazen helmet.'

21. The Subjective Genitive denotes the Author or Possessor, or that to which an action or quality belongs, or is natural.

- (a) A Genitive of Partition, or of the thing measured or distributed, is added to numerals and superlatives, and to words of quantity, and also to words which imply *sharing*. *πάντων ἀριστος*, 'bravest of all ;' *μετεδίδωσαν ὧν εἶχον ἕκαστοι*.—XEN. *Anab.* iv. 5. 6.

- (b) A Partitive Genitive is not unfrequently used in Greek without any governing word (compare the French use of *du, des*).

22. The Objective Genitive is added to Substantives and Adjectives, derived from transitive verbs, or containing a transitive idea, and corresponds to the object which the verb itself would govern ; *τούτων ἰδρις*, 'acquainted with these things.'

23. The same Genitive is added to all words which imply a physical or mental aim, and to express the object of a sensation or a desire ; *ἤμαρτε τοῦ σκόπου*, 'he missed the mark ;' *ἐπὶ Κρήτης*, 'in the direction of Crete.'

*Obs.*—Verbs of hearing and learning often take a genitive of the person and an accusative of the thing heard ; *ταῦτά σου ἤκουσα*, 'I heard this from you.'

24. The Genitive of Ablation is joined to words which imply origin, separation, hindering, depriving, and differing : *διερχον ἀλλήλων*, 'they were distant from each other ;' *Δαρεῖου καὶ Παρυσάτιδος γίγονται παῖδες δύο*, 'of Darius and Parysatis two sons were born.'—XEN. *Anab.* i. 1. 1.

25. The Genitive of Relation or Reference is added to comparatives and to words implying superiority or inferiority, dominion and submission : *ἀμείνων τοῦ πατρός*, 'better than his father ;' *τῆς χώρας ἀρχεῖν*, 'to rule over the province.' Also to some adverbs of relative position, as *εἰσω τῆς τάφρου*, 'within the trench.'

- (a) To this head belong the Genitives of Price and Measure: πολλοῦ ἀξίος, 'of great value;' ποταμὸς εὖρος πλέρου, 'a river one hundred feet wide.'

26. The same Genitive is added to many adjectives and adverbs and interjections, to point out the person or thing to which they refer. It may often be translated by 'in' or 'in respect of,' e.g. τέλειος τῆς ἀρετῆς, 'perfect in virtue,' οἱμοί τῆς τύχης, 'woe is me for my fortune.'

- (a) It is also added to verbs and adjectives which imply fulness and plenty or their opposites (sometimes called the Genitive of Material): πλήρης ἰχθύων, 'full of fish.'

- (b) And to words of accusing, condemning, and acquitting, and of praise and blame, to denote the matter of the charge or commendation: φόνου διώκειν, 'to prosecute for murder.'

27. The Genitive case with the participle (the Genitive Absolute) is used to indicate the circumstances under which an action takes place, or which limit it, and may therefore be classed under this head.

28. Time, and sometimes space, within which, is put in the Genitive case, as τῆς ἐπιούσης νυκτός, 'at some point in the following night;' τῇ ἐπιούσῃ νύκτι, 'for the whole of the following night.'

### *The Verb Infinitive.*

29. The Infinitive is the noun-form of the verb, and is inflected by prefixing to it the different cases of the neuter article τό. Its oblique cases, when thus inflected, may be governed by prepositions, and may follow most of the constructions which belong to the case. It governs the same cases as the verb finite.

It is used—

- (a) As Subject or Object to another verb, or as Predicate with a copulative verb: ἐξῆν μένειν, 'it was in their power to stay;' αἰροῦνται πολεμεῖν, 'they choose war.'
- (b) Obliquely, with an accusative of its subject (§ 43).
- (c) Prolatively, in order to define more completely the words to which it is joined. In this sense it corresponds to the use of the Accusative (§ 13): δευρὸς λέγειν, 'skilled in speaking.'
- (d) Explanatorily, as ἐπέτρεψε τὴν χώραν διαρπάσαι, 'he gave up the country to them to plunder.' This is really consecutive (§ 49).
- (e) In a limiting sense in a few idiomatic expressions, as ὡς εἰπεῖν, 'so to speak;' ἐκὼν εἶναι, 'if one can help it.'

30. Not only the Infinitive, but the Infinitive with its subject, object, and all its limiting words or phrases, may be preceded by the article τό, and the whole treated as a single noun: τὸ δι' ἡμᾶς Πελοποννησίουσιν αὐτοῖς μὴ βοηθῆσαι πάρεσχεν ὑμῖν Σαμίων κόλασιν, 'the fact that we prevented the Peloponnesians from coming to their aid left you free to chastise the Samians.'—THUC. i. 41.

**31.** The place of the Latin Gerundive is supplied by the verbal adjective in *-τέος*, which is followed by a Dative of the agent.

- (a) The Gerundive of intransitive verbs is only used impersonally, and is followed by the genitive or dative, when the verb requires those cases : *ἐπιχειρητέον τῷ ἔργῳ*, 'one must attempt the task.'  
 (b) Similarly the Gerundive of transitive verbs is used impersonally and followed by the accusative : *οἰστέον τὴν τύχην*, 'one must bear one's lot.'

### *The Tenses.*

**32.** The Present Tense-Stem denotes continuous or repeated action.

Hence the Present and Imperfect tenses of the Indicative are used when an action is or was going on, or incomplete, or habitual : *γράφει*, 'he is writing ;' *ἐκτενόν με*, 'they were killing me,' or 'they tried to kill me.'

In the other moods it denotes that the action is continued and not momentary.

- (a) In the Indicative, the Present is used as in Latin, as a graphic historic tense, and has historic sequences (37 a).

**33.** The Aorist-Stem denotes the simple action of the verb. In the Indicative mood it is only used of definite actions in *past* time ; in the other moods it denotes the action as a single whole, without reference to its continuance. So *νοσεῖν* is 'to be sick,' *νοσῆσαι* 'to fall sick ;' *θνήσκειν* 'to be on one's deathbed,' *θανεῖν* 'to die.'

But where the Optative or Infinitive, or the Participle of the Aorist, in indirect discourse, or the Participle as the equivalent of a Causal or Temporal Clause (§ 58), represents an original Indicative, it denotes the simple occurrence of an action which is past relatively to the leading verb, as *ἀπῆλθεν ἀτιμασθῆς*, 'he went away after being disgraced.'

- (a) A single instance of a repeated action is taken as a specimen of what has happened and may happen again, and so the Aorist is used to express that which past experience shows to happen frequently (the Frequentative Aorist). In this case it may be translated by the English present or by 'is wont to be.'

**34.** The Perfect-stem denotes the completed action, or, more strictly, the state resulting from the completed action, *e.g.* *κτάομαι*, 'I earn ;' *κέκτημαι*, 'I possess ;' *βουλεύομαι*, 'I deliberate ;' *βεβούλευμαι*, 'I have made up my mind.'

**35.** The Future implies not only future time, but also purpose and intention. There is no Future tense in the Subjunctive Mood, which itself implies a reference to the future, and the Future Optative is only used to represent the Future Indicative in sentences actually or virtually oblique.

- (a) There are in the passive voice two Futures.
- (1) The Future of the single act formed from the Aorist stem (λυθήσομαι).
  - (2) The Future of the completed act, formed from the Perfect stem (λελύσομαι); which is used sometimes to denote a sudden or immediate result. Cf. XEN. *Anab.* i. 5. 16, νομίσετε ἐν τῇδε τῇ ἡμέρᾳ ἐμὲ κατακεκόψεσθαι, 'I shall be cut down, my fate will be settled, that very day.' This Future is formed in the active voice by the perfect participle with ἔσομαι.

### The Moods.

36. There are in Greek four moods, the Indicative, the Imperative, the Subjunctive, and the Optative.

The Indicative states a thing as plain fact; the Imperative expresses direct commands; the Subjunctive and Optative are mostly used in Subordinate Clauses to express a state or action which is contingent or dependent upon some other state or action.

37. The Subjunctive refers to present or future time; the Optative is based upon circumstances either past or merely imagined as possible.

- (a) Hence the Subjunctive follows those tenses which refer to present time (called principal or *primary* tenses). The Optative follows those which refer to the past time, or *historic* tenses. (Note that the Subjunctive has *primary*, the Optative *historic* endings, and that the Imperative always implies primary time. What is sequence of *tenses* in Latin is sequence of *moods* in Greek.)

38. Hence also, in suppositions the Subjunctive denotes that which is practical, and will soon be settled one way or another: εἰδὼ ἔχω, 'if I have, which I shall soon know;,' the Optative that which is merely possible or conceivable: εἰ ἔχοιμι, 'were I to have, as I may possibly.'

39. The Subjunctive is used—

- (a) Independently in simple questions to express doubt or deliberation, ποῦ εἰμι; 'where am I to stand?' This Subjunctive is retained in a dependent clause in primary sequence, but is changed into the Optative when the question becomes dependent upon a past tense, as οὐκ ᾔδειν ποῦ εἵσταίμην, 'I did not know where to stand.'
- (b) Dependently, with relative and conditional particles, generally followed by εἰ, to put a general case, after primary time: ὅς εἰ ταῦτα ποιῇ, 'whoever does this;,' εἰδὼ ταῦτα γένηται, 'if ever this happens.'

40. The Optative is used—

- (a) Independently, to express a wish that may be realized.

- (b) Dependently, to express frequency, and to generalise after past time, and so especially after the imperfect: *ἐλ μὲν ἐντόχειόν τισι κρείσσους ὄντες τῶν πολεμίων διέφευγον αὐτούς*, 'if they met any of the enemy, though they were stronger than they, they constantly fled from them.'—THUC. vii. 44.

### *The Voices.*

**41.** There are three Voices in Greek, the Active, the Middle, and the Passive.

- (a) The Active and Passive are used much as in Latin, the Greek equivalent of *a* or *ab* with the ablative of the agent being *ὑπὸ* with the genitive.
- (b) The Middle Voice, which was probably the earliest form of the Passive, is used of *reflexive* action; *i.e.* of action which comes back to the agent, either (1) as interested in the action, *i.e.* as recipient, or (2) as getting the action done, or (3) as having it reciprocated by another.

*Exx.*—(1) *μεταπέμπεσθαι τινα*, 'to send for a person' (to come to one); (2) *διδάσκεσθαι τὸν υἱόν*, 'to have one's son taught'; (3) *διαλύεσθαι πόλεμον*, 'to put an end to a war by mutual treaty'; *διαλέγεσθαι* (which consequently is only used in the middle) 'to converse.'

*Obs.*—The same remark applies to those words which take a middle form for the future, the agent's will being more involved in the future than in the other tenses; as *ἀκούσομαι*, 'I will hear.'

### *The Compound Sentence.*

**42.** A Compound Sentence consists of two or more Simple Sentences connected together, of which one is the principal, the others are subordinate.

Subordinate Sentences are of three kinds, corresponding to the parts of speech whose place they fill in the principal sentence, *viz.*, Substantival, Adjectival, and Adverbial.

### *Substantival Clauses (L. P. p. 141).*

**43.** *Oblique enuntiation* is expressed—

- (a) By the Infinitive, with the accusative of the subject, when it is different from the subject of the principal sentence, but with the nominative when it is the same (see Rule 9), the Future being used after words of promising: *ἔφη Νικίαν στρατηγεῖν*, 'he said that Nicias was general.'



By this construction it is possible at any moment to show that the words or thoughts are not the writer's own, without the use of any introductory phrases such as 'he said,' 'he replied.'

*Obs.*—But with words like λέγεται, δοκεῖ, etc., the personal construction is preferred, e.g. λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν, 'it is said that Apollo flayed Marsyas.'

(b) By ὥς or ὅτι, with the Indicative after primary tenses, and with the Optative after historic tenses, after verbs of saying and knowing. ὅτι generally introduces an actual fact, ὥς the speaker's impression or representation of it. *N.B.* Note that the Subjunctive is never used in oblique narration or interrogation unless it represents in primary sequence a Subjunctive in the direct.

(c) By a Participle agreeing with the object, after verbs of knowledge and perception. The nominative is preserved if the participle is predicated of the subject of the principal verb. οἱ Ἕλληνες οὐκ ᾔδεσαν Κύρον τεθνηκότα, 'the Greeks did not know that Cyrus was dead;' Ἴσθι ἀνόητος ὦν, 'be sure that you lack common sense.'

(d) By the Indicative of past or present time, or the Subjunctive or Optative, according to the tense of the principal verb, of future time, with μή, after verbs of fearing: φοβοῦμαι μὴ τοῦτο γέγνηε, 'I fear that this has happened;'—μὴ γένηται, 'that it may happen;' ἐφοβοῦμην μὴ γένοιτο. (This is partly final.)

44. *Oblique Petition* is expressed by the Accusative and Infinitive, or the Infinitive alone.

45. *Oblique Interrogation* is expressed by the Indicative after primary, and the Optative after historic tenses, following an interrogative pronoun or particle, direct or oblique (e.g. τίς or δστις) or the conjunction εἰ, dependent on a verb of asking, doubting, telling, etc.

46. The Indicative, and the Subjunctive of Subordinate clauses, are preserved in oratio obliqua after primary tenses, but are changed into the Optative after historic tenses.

47. In oblique enuntiation and interrogation the moods and tenses of the original direct sentence are often retained, in order to approach more closely to the words of the speaker. (Graphic Sequence.)

### *Adjectival Clauses.*

48. Adjectival Clauses are introduced by the Relative ὅς or one of its particles, which is followed by the Indicative when it defines an individual by definite actions or qualities; by the Subjunctive with ἄν after Primary, or by the Optative without ἄν after Historic tenses, when it defines a class, or implies a condition.

The relative ὅς, like the Latin *qui* (L. P. § 150), but more rarely, expresses purpose, consequence, or cause. See §§ 49, 50 c, § 51.

*Adverbial Clauses.* (L. P., p. 143.)

**49.** *Consecutive Clauses* denote the result of an action, and are introduced—

- (a) By *ὥστε*, which is followed by the Accusative and Infinitive, or the simple Infinitive if the subject is unchanged, when the result is indicated as *natural*, whether it really follows or not; by the Indicative when attention is called to the fact that it does *actually* follow; as, *ἤλαντον ἐπὶ τοῖς Μένωνος, ὥστε ἐκείνους ἐκπεπληγῆσθαι* (XEN. *Anab.* i. 5. 13), 'they charged Menon's soldiers, so that they were thrown into a panic,' where the result follows, but no special attention is called to the fact; the charge was sufficient to scare them: *οὐχ ἦκεν ὁ Τισσαφέρνης, ὥστε ἐφρόντιζον* (*Ibid.* ii. 3. 25), where Tissaphernes' absence was not only enough to make them think, but did make them think, etc.

In the same way *οἷος*, *ὅσος*, are followed by the Infinitive, as *οὐκ ἐστὶν οἷος ταῦτα ποιεῖν*, 'he is not the man to do this.'

*ὥστε* is also used (as well as *ἐφ' ᾧ*, *ἐφ' ᾧ* *ᾧ* *ᾧ* *ᾧ*) with the Infinitive, to denote the condition or understanding on which a thing is done, as *συμμαχίαν ἐποιήσαντο, ὥστε μὴ στρατεῦν*, 'on condition that they should not be required to serve.' (See § 30.)

- (b) by the Relative *ὅς*, or *ὅστις*, or one of its particles, as *τις οὕτως εὐθὺς ὅστις ἀγνοεῖ*, 'who is so simple as not to know?'

*ὅς*.—In the former case Xenophon often uses the simple *ὥς* for *ὥστε*. The negatives are *οὐ* with the Indicative, *μὴ* with the Infinitive.

**50.** *Final Clauses* denote purpose, and are introduced by *ἵνα*, *ὥς*, *ὅπως*, *μή*, *ἵνα μή*, *ὥς μή*, *ὅπως μή*, followed by the Subjunctive or the Optative, according as the verb on which they depend is in primary or historic time.

- (a) Purpose is also expressed as in Latin by the Future Participle, and by the Accusative of the Gerund with the preposition.
- (b) Also by the simple Infinitive after verbs of giving, going, and the like, as *οἶνον ἐδωκα πίνειν*, 'I gave him wine to drink.'
- (c) The Relative *ὅς* or *ὅστις*, when it expresses purpose, is followed by the Future Indicative, *never* by the Subjunctive: *ἡγεμόνα αἰτεῖν, ὅστις ἀπάξει*, 'to lead them back.'—XEN. *Anab.* i. 3. 14.
- (d) A purpose which is beyond attainment because some necessary condition is unfulfilled (Eng. 'that I might have been'), is expressed by a past tense of the Indicative with *ἵνα*, *ὥς*, or *ὅπως*.
- (e) Verbs of precaution and consideration are followed by *ὅπως* or *ὅπως μή* with the Future Indicative; *ἐπιμελοῦνται ὅπως μὴ ταῦτα ἔσονται*.—XEN. *Cyr.* i. 2. 3.

By the omission of *ὅρα* or *σκόπει* this becomes hortative: *ὅπως ἔσεσθε ἀνδρες*, 'see ye be men.'—XEN. *Anab.* i. 7. 3.

**51. Causal Clauses** are introduced by *ὅτι* and *διότι*, sometimes by *ὥς*, *ἐπεὶ*, or *ἐπειδὴ*, followed by the Indicative, the former explaining a fact, the latter connecting cause and effect, or by *ὅς*, *ὅς γε*, *ὅστις*, with the Indicative: *ἐπεὶ ὑμεῖς ἐμοὶ οὐ θέλετε πείθεσθαι, ἐγὼ σὺν ὑμῖν ἔσομαι*, 'since you will not obey me, I will accompany you' (XEN. *Anab.* i. 3. 6). *Κλέαρχον παρεκάλεσε σύμβουλον, ὅς γε ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλήνων*, 'he called Clearchus to his counsel, since he seemed to be the most distinguished of the Greeks.' (Negative *οὐ*.)

**52. Temporal Clauses** are introduced by *ὅτε*, *ὅποτε*, *ἡρῶκα*, *ὥς* (when), *ἕως*, *ἕστε*, *ἐν ᾧ* (whilst, as long as), *πρὶν* (before), *ἕως*, *ἕστε*, *μέχρις οὗ* (until), *ἐπεὶ*, *ἐπειδὴ* (after), followed by the Indicative to express a certain known and definite time, past, present, or future; by *ἄν* with the Subjunctive, after Primary tenses to express present or future time of uncertain or repeated acts (whenever); and by the Optative after Historic tenses of uncertain or repeated acts.

(a) *πρὶν*, *πρὶν ἢ*, and *πρότερον ἢ* are generally followed by the Infinitive after affirmations, unless it is wished to denote that the fact took place, when the Indicative is used.

(b) *πρὶν ἄν* and sometimes *πρὶν* with the Subjunctive, and *πρὶν* with the Optative, are used only in sentences actually or virtually negative. *οὐ χρή με ἀπελθεῖν, πρὶν ἄν δῶ δίκην*, 'you must not let me go, till I have suffered for it' (XEN. *Anab.* v. 7. 5); *οὐδαμῶθεν ἀφίεσαν, πρὶν παραθεῖν ἀριστον*, 'they would not let them go, till they had served them with breakfast,' iv. 5. 30.

(c) *ἕως* with the Aorist = until, with the Present = as long as.

**53. Conditional Clauses** (L. P., p. 144), are introduced by *εἰ*, *ἐάν*, *εἴπερ*, followed by *μή* if the sentence be negative. Four classes are distinguished:—

(a) *Pure conditions*: where the question is one of fact and the consequence follows if the fact be granted (*sumptio Dati*); the Indicative is used in both Protasis and Apodosis; *εἰ τι ἀμαρτάνεις ἀλογεῖς, σὶ quid peccas, doles*.

(b) *Practical supposition*: where the condition is a supposition, but one which has a speedy prospect of decision, and the consequence is certain to follow on the fulfilment of the condition (*sumptio Dandi*); by *ἐάν* or *ἢν* with the Subjunctive in the Protasis, with the Future of the Indicative in the Apodosis, *ἐάν τι ἀμαρτῆς ἀλγήσει, σὶ quid peccaveris, dolebis*. *ἐάν* is often used in a frequentative sense = if ever.

(c) *Possible Supposition*: where the condition and consequence are both hypothetical without any suggestion of their being more than possible and conceivable (*sumptio Ficti*); the Optative is used with *εἰ* in the Protasis, and the Optative with *ἄν* (which connects it with its conditions) in the Apodosis, as *εἰ τι ἀμαρτάνους, ἀλγοίης ἄν, σὶ quid pecces, doleas*.

*Note.*—In (b) and (c) the place of the Protasis is often filled by a relative clause where *ὅς* or *ὅστις* = *ἐλ τις*.

(d) *Impossible Supposition*: where the condition, being a *supposition* contrary to actual fact, can no longer be fulfilled, and the consequence is therefore impossible; a past tense of the Indicative in the Protasis followed by a past tense of the Indicative with *ἄν*, the imperfect denoting continuance, the aorist the single act, *ἐλ τι ἡμάρτανες ἤλαγες ἄν, si quid peccares, doleres.*

(e) Conditional sentences of various shades of meaning are formed by combining the Protasis of one of these principal forms with the Apodosis of another; e.g. *ἐλ γὰρ οὗτοι ὀρθῶς ἀπέστησαν, ὑμεῖς ἄν οὐ χρεῖων ἀρχοιτε.* The real condition is contained in *ὀρθῶς*, 'if it should turn out that they were right in their revolt, then you will be holding an unjustifiable rule.' The particular case carries a principle which proves a general conclusion.

*Obs.*—In particular, an indefinite case in past time (*ἐλ* with Optative = if ever) is followed by a past tense of the Indicative with *ἄν* to denote what actually followed in each case (*ἄν*, where the condition is fulfilled).

54. From classes (c) (d) of Conditional sentences arise some abbreviated forms:—

(a) The Apodosis being suppressed, the Protasis alone expresses a strong wish, like our 'if only,' or the Latin *O si; ἐλ ἔχοιμι*, 'if only I might have' (a wish possible to be realised); *ἐλ ἡδυνήθην*, 'I wish I had been able' (impossible).

(b) The suppression of the Protasis in (c) leaves the Apodosis to express a contingent futurity; *ποιήσῃ ἄν*, 'I will do — if the necessary circumstances ever arise.' In the second person it is used to express a courteous request, *δέχοιο ἄν*, 'please accept it,' —i.e. 'you will accept it if you wish to oblige.'

55. In oratio obliqua, the Indicative or Optative of the Apodosis is represented by the Infinitive or the Participle (§ 43 c), the *ἄν* being retained.

(a) The Apodosis can also be put, if necessary, into a participial form, generally with *ὥς*.

56. *Concessive or Limitative Clauses* are formed by *ἐλ καὶ* or *καὶ ἐλ* with the indicative or optative, or by *ἐάν καὶ* with the subjunctive, after Primary tenses (negative *μὴ*), but more generally by participles with the particle *καί* prep prefixed (negative *οὐ*).

57. *Comparative Clauses*, comparing with actual fact, are expressed by *ὥς* with the indicative, except in the oblique; comparing with a supposition (Latin *quasi*), by *ὥσπερ* with the construction of the Conditional Sentence. A noticeable form is *ὥς ἡδύνατο*, 'to his power;' with the superlative *ἡδύνατο* is often omitted: as, *ὥς πλείστοι*, 'the greatest number possible.'

### The Participle.

58. Several of the above clauses may be represented by participles, as :—

- (a) *Causal*, sometimes with *ἄτε* or *ὥς*, as, *νομίζων ἀμείνωνας εἶναι ὑμᾶς προσέλαβον*, ‘I took you with me, because I thought you to be better than they were.’
- (b) *Temporal*, the present participle expressing simultaneous time, the aorist prior time, and the future future, as compared with the leading verb, as *ἡδὺ σωθέντα μεμνήσθαι πόνων* where *σωθέντα* = *ἐπειδὴν σωθῇ τις*.
- (c) *Conditional*, as *ἀμαρτάνων ἀλγείς, ἀλγήσει, ἀλγούης ἂν, ἡλγεις ἂν*; in negative sentences the use of *μή* marks the participle as conditional.
- (d) *Concessive*, with or without *καί* or *καίπερ*, *δμως* being often added in the Apodosis; *καίπερ εἰδότες*, ‘although they know.’
- (e) *Comparative*, with *ὥς*.
- (f) The Participle is also used instead of another verb to express the means or the circumstances which lead up to or attend the verb, *ταῦτα ποιήσας ἀπώλεσε τὴν ἀρχήν*, ‘by doing this he lost his empire.’ This is called the Modal use. (*Cp.* § 27.)

59. The Participle is used in Greek with several verbs expressing existence, as, *τυγχάνειν*, *ἀρχεσθαι* (to begin), *λανθάνειν*, *φαίνεσθαι*, or joy or sorrow, as *χαίρειν*, *λυπεῖσθαι*, and with *φθάνειν*, to be beforehand, *παύειν*, to stop, and with the adjectives *δῆλος* and *φανερὸς*.

*Note.*—*φαίνομαι ὦν* = I plainly am; *φαίνομαι εἶναι* = I appear to be.

60. The Participle is used predicatively with the definite noun (§ 5), where we use a verbal substantive, as *ἀμα τῷ σίτῳ ἀκμάζοντι*, ‘with the ripening of the corn.’

61. The Accusative of the Participle of impersonal verbs, or verbs used impersonally, is used absolutely, as *δέον*, since it is necessary, *δόξαν*, when it had been resolved.

### The Negatives.

62. There are two Negatives, *οὐ* and *μή*; *οὐ* appears in negative statements, *μή* in negative conceptions, such as purpose, condition, consequence.

- (a) *μή* is consequently used in prohibitions, direct and oblique, in oblique sentences after verbs of swearing and pledging, in conditions, and in deliberative, final, and consecutive clauses where the result is not represented as actually achieved.
- (b) *μή* is used with the relative and also with adjectives and participles with the article, when the relative or article denotes a class, as *ὁ μή ἀδικῶν*, or *ὅς μή ἀδικεῖ*, ‘whoever is not dishonest.’ *ἃ δὲ μή δρᾷς*, ‘whatever you do not do.’

**63.** The Negative in oblique enunciation is often attached to the introductory verb, as *οὐ φημι* = 'nego;' *οὐκ ἐγώ*, 'I forbid;' so *οὐκ ἀξιῶ τοῦτο ποιεῖν*, 'I think I ought not to do this.'

**64.** The Negative in Greek is repeated with each thing denied, as *οὐποτε οὐδεὶς οὐδαμοῦ ταῦτα ἐποίησε*, 'no one ever did this under any circumstances.' If the verb comes at the beginning it has its own negative, as *οὐκ ἐποίησε ταῦτα οὐδεὶς*, 'no one did this.' Otherwise, two negatives make an affirmative, as *οὐδεὶς οὐ ταῦτα ἐποίησε* = 'everybody did this.'

**65.** The Negative *μή* is inserted before the infinitive after verbs of denying, hindering, forbidding, to make the subordinate clause carry its own full meaning: *κωλύω σε μή ταῦτα δρᾶν*, 'I prevent you from doing this.'

- (a) An infinitive which for any reason has *μή*, takes the double negative *μή οὐ*, when it follows an actual or virtual negative, as, *οὐ κωλύω σε μή οὐ ταῦτα δρᾶν*. So *ἀδύνατα ἦν μή οὐ μεγάλα βλάπτειν*, THUC.; *ὥστε ἀσχύνην εἶναι μή οὐ συσπουδάξειν*, XEN. *Anab.* ii. 3.11.

### *The Prepositions.*

**66.** The meaning of Prepositions in Greek is modified by the use of the cases to which they are attached, the Genitive implying separation, or motion from, or aim; the Dative, attachment to, or rest at; the Accusative, motion along or towards; e.g. *παρά* (= alongside) with the Genitive means 'from (the side of),' with the Dative 'at the side of,' with the Accusative 'along' or 'to the side of;' *μετά* (our 'mid') with the Genitive is 'from the middle of' and so in company 'with;' with the Dative, 'among,' and with the Accusative, 'along the middle of,' or 'to the midst of,' and so, as one who goes to join a party follows it, 'after,' 'in pursuit of.'

**67.** The following prepositions take one case only:—

- (a) The Genitive, *πρό*, *ἀπό*, *ἐκ* or *ἐξ*, *ἀντί*, *πλήν*, *ἀνευ*, *πέραν*, *μεταξύ*, *ἐνεκα* (which is sometimes put after its case).  
 (b) The Dative, *ἐν* and *σύν*.  
 (c) The Accusative, *εἰς*, *ὡς* (with persons only), and *ἀνά*.

**68.** The following take two cases, the Genitive and Accusative: *δί*, *κατά*, and *ὑπέρ*.

**69.** The following take the Genitive, Dative, and Accusative:—*ἀμφί*, *περί*, *παρά*, *πρός*, *ἐπί*, *ὑπὸ*, *μετά*.

# THE USES OF THE SUBJUNCTIVE AND OPTATIVE.

## I.

### *In Principal Clauses.*

- |   |  |
|---|--|
| <p><b>1. WISH or COMMAND.</b><br/>         (a) First person plural, <i>ῥωμεν</i>,<br/>         'let us go.'<br/>         (b) Aorist with <i>μή</i> in prohibitions, <i>τοῦτο μή δράσῃς</i>,<br/>         'do not do this.'</p> <p><b>2. DELIBERATIVE</b>, in direct questions (or indirect in <i>primary</i> sequence).<br/> <i>ποῦ ῥωμεν</i>; 'Whither are we to go?' (<i>οὐκ ἔχουσι ποῦ ῥωσι.</i>)</p> <p><b>3.</b> With <i>οὐ μή</i> (with the aorist) a strong DENIAL (probably an elliptical case of II. 1).<br/> <i>οὐ μή ἔλθῃ</i>, 'there is no chance of his coming.'</p> | <p><b>1. WISH.</b>—The pure Optative to express a wish of possible fulfilment.<br/> <i>εὐτυχέσῃς</i>, 'may you prosper.'<br/>         (Negative <i>μή.</i>)</p> <p><b>2. POTENTIAL or CONDITIONAL.</b><br/>         With <i>ἄν</i>, especially in the apodosis of conditional sentences, with <i>εἰ</i> and the optative in the protasis.<br/>         (Negative <i>οὐ.</i>)</p> |
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## II.

### *In Governed Clauses.*

- |  |   |
|--|---|
| <p><b>1. FINAL</b>, in <i>primary</i> sequence, to express purpose, or after verbs of precaution and fear.<br/>         (Negative <i>μή.</i>)</p> <p><b>2. INDEFINITE</b>, after relative pronouns and particles, and hypothetical conjunctions, generally with <i>ἄν</i>, to express indefiniteness in <i>primary</i> time.<br/>         (Negative <i>μή.</i>)</p> <p><i>Note.</i>—The subjunctive is never used to make a statement, except in I. 3.; and never represents any other mood than its own in oblique statements or questions.</p> | <p><b>1. FINAL</b>, in <i>historic</i> sequence.<br/>         (Negative <i>μή.</i>)</p> <p><b>2. INDEFINITE</b>, after relative pronouns, and in <i>historic</i> time, <i>without</i> <i>ἄν</i>.<br/>         (Negative <i>μή.</i>)</p> <p><b>3. INDIRECT QUESTIONS</b>, in <i>historic</i> sequence. (Negative <i>οὐ.</i>)</p> <p><b>4. INDIRECT STATEMENT</b>, after <i>ὡς</i> and <i>ὅτι</i> in <i>historic</i> sequence.<br/>         (Negative <i>οὐ.</i>)</p> <p><b>5. CONDITIONAL</b>,—With <i>εἰ</i> to express possible but unpractical hypotheses.<br/>         (Negative <i>μή.</i>)</p> <p><b>6. INDIRECT DELIBERATIVE</b> (<i>οὐκ εἶχον ποῦ ῥωεν</i>). (Negative <i>μή.</i>)</p> |
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# XENOPHON'S ANABASIS OF CYRUS.

## NOTES.

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### ABBREVIATIONS.

Cp. = compare ; sc. = scilicet, namely ; *i.e.* = id est, that is.

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## BOOK I.

### CHAPTER I.

1. **Δαρεῖος**] Darius Nothus the son of Artaxerxes Longimanus (424-405, or the beginning of 404). He succeeded his brother Sogdianus, whom he murdered at Parysatis' suggestion.

Darius and Parysatis had thirteen children, but these two only, according to Ctesias, his physician, survived their father. Plutarch, however, mentions two others, Ostanes and Oxathres.

'**Ἀρταξέρξης**] Mnemon, the second of the name (405-361 ? B.C.), was born before his father came to the throne, which was alleged by Parysatis, with Xerxes as a precedent, as an argument why Cyrus should succeed. His original name was Arsaces. He seems to have been 'at least unwarlike, if not lazy and timid.'

**Κῆπος** was born after his father's accession. At the age of 17 he was sent down to Sardis (in 407 B.C.) as Satrap of Lydia, and commander-in-chief of all the forces of Western Asia (§ 2). Thoroughly imbued with the traditional hostility of his house to the Athenians, he kept up the active aid which Tissaphernes had already given to Sparta. But while Tissaphernes' object was to wear out the Greeks in domestic conflict, that Persia might profit by their weakness, Cyrus probably from the first had an eye to Spartan support in his attempt on the kingdom, a support which was actually given. Relying on his mother's influence, he seems already to have looked forward to becoming king, and went so far as to put two of his cousins to death, because they appeared in his presence without concealing their arms in their sleeves—a sign of deference due only to the king. Partly in consequence of this, he was summoned to attend his father, whose health was already failing. He went up with 300 of his Greek mercenaries in attendance, Tissaphernes accompanying him ostensibly as a friend. As Cyrus' appointment had taken the command of the forces in Asia out of Tissaphernes' hands, and had interfered



# THE USES OF THE SUBJUNCTIVE AND OPTATIVE.

## I.

### *In Principal Clauses.*

#### 1. WISH or COMMAND.

(a) First person plural, *ῶμεν*,  
'let us go.'

(δ) Aorist with *μή* in prohibitions, *τοῦτο μή ἄρδῃς*,  
'do not do this.'

2. DELIBERATIVE, in direct questions (or indirect in *primary* sequence).

*ποῦ ῶμεν*; 'Whither are we to go?' (*οὐκ ἔχουσι ποῦ ῶσι.*)

3. With *οὐ μή* (with the aorist) a strong DENIAL (probably an elliptical case of II. 1).

*οὐ μή ἔλθῃ*, 'there is no chance of his coming.'

1. WISH.—The pure Optative to express a wish of possible fulfilment.  
*εὐτυχέῃς*, 'may you prosper.'  
(Negative *μή.*)

#### 2. POTENTIAL or CONDITIONAL.

With *ἄν*, especially in the apodosis of conditional sentences, with *εἰ* and the optative in the protasis.

(Negative *οὐ.*)

## II.

### *In Governed Clauses.*

1. FINAL, in *primary* sequence, to express purpose, or after verbs of precaution and fear.

(Negative *μή.*)

2. INDEFINITE, after relative pronouns and particles, and hypothetical conjunctions, generally with *ἄν*, to express indefiniteness in *primary* time.

(Negative *μή.*)

*Note.*—The subjunctive is never used to make a statement, except in I. 3.; and never represents any other mood than its own in oblique statements or questions.

1. FINAL, in *historic* sequence.  
(Negative *μή.*)

2. INDEFINITE, after relative pronouns, and in *historic* time, without *ἄν*.  
(Negative *μή.*)

3. INDIRECT QUESTIONS, in *historic* sequence. (Negative *οὐ.*)

4. INDIRECT STATEMENT, after *ὡς* and *ὅτι* in *historic* sequence.  
(Negative *οὐ.*)

5. CONDITIONAL,—With *εἰ* to express possible but unpractical hypotheses.  
(Negative *μή.*)

6. INDIRECT DELIBERATIVE (*οὐκ εἶχον ποῦ ῶεν*). (Negative *μή.*)

**Πάρ. μὲν δὲ ὑπῆρχε τῷ Κίρῳ]** 'Now plainly (δὲ) Cyrus had his mother, Parysatis, on his side *to begin with.*' Cp. v. 6. 23, *καὶ ὑπάρξει ὑμῖν ἡ ἐμὴ πῶλις*, you may count on my city's support, to start with. So Plutarch says of Cyrus, *ἡ μήτηρ ὑπῆρχε χρῆσθαι.*

**5. τῶν παρὰ βασιλέως]** A condensed construction, = *δοτις δὲ τῶν παρὰ βασιλεῖ παρὰ βασιλέως ἀφικνοῖτο.* Cp. ii. 2. 1, *οἱ παρὰ Ἀριαίου ἦκον.*

**διατιθεῖς]** The participle of the imperfect.

**βασιλεῖ]** Without the article, as St. Paul says, 'I appeal to Cæsar.' There was to a Persian only one king, and the title becomes a proper name.

**τῶν βαρβάρων ὥς]** Not quite the same as *ἐπεμελεῖτο ὥς οἱ βάρβαροι*: 'he looked after his native troops, that they might be,' etc.

**6. τῇ]** See note on § 2.

**ᾧδε]** 'In the following way.' *ᾧδε, τοιάδε*, etc., refer to what follows; *οὗτος, τοιοῦτος*, etc., to what precedes.

**ταῖς πόλεσι,** the Greek cities along the coast; though they were in Tissaphernes' satrapy, Cyrus as *στρατηγός* had their garrisons and their officers under him.

**Πελοποννησίους]** They were the best soldiers; the Arcadian mountaineers, in particular, held as mercenaries the place of the Swiss in more recent times. See v. 10. 10, *εἶναι γὰρ τοὺς κατειργασμένους Ἀρκάδας καὶ Ἀχαιοὺς, τὸ δ' ἄλλο στράτευμα οὐδὲν εἶναι.*

**ἐκ]** For *ὅπῃ* after *δίδομαι*, to denote the *source* of the gift.

**τότε]** At the time of which I am speaking.

**Μιλήτου]** Tissaphernes had built a castle there which overawed the place. THUC. viii. 84, and 108.

**7. βουλευομένους]** sc. *τινάς.*

**ὑπολαβὼν . . . συλλέξας]** The first participle gives the reason for what follows, the second goes with *ἐπολιόρκει*, and is merely temporal. 'He took them under his protection, and in consequence collected an army and proceeded to besiege.'

**τοὺς φεύγοντας]** The exiles—as *living* in banishment; *τοὺς φεύγοντας* would allude only to their original expulsion.

**κατάγειν** and **κατέρχεσθαι** are used of a return home from banishment; properly of a return by *sea*, cp. *καταπλεῖν*, and, conversely, *ἀνάγεσθαι*, to put out to sea. *κατὰ* is to the coast line, *ἀνὰ* away from it.

**ἐκπεπτωκότας]** Used as a passive to *ἐξέβαλεν*, 'those who had been expelled.' So *φεύγων* is used as a passive of *διώκω*, *εἶ* or *κακῶς πιάσχω* as a passive of *εἶ* or *κακῶς ποιῶ*.

**8. ἄρχαν . . . ἀπέπεμπε]** Note the tenses, 'should continue to rule,' 'continued to send' (Syntax, § 32). It mattered little to the king that the cities should be transferred from Tissaphernes to Cyrus, as long as Cyrus did not appropriate their revenues. Besides, Parysatis was upon the spot, to do away with any suspicions that the king might have.

**τοὺς γιγνομένους δασμοὺς]** The regular tribute.

9. τῇ κατ' ἀντιπέρᾳ Ἀβύδου] Called the Thracian Chersonese, or by the Athenians, *the* Chersonese, from the number of their settlements there.

Κλέαρχος, the son of Ramphias, was sent in 411 to work with Pharnabazus in the Spartan cause (THUC. viii. 8. 39, 80), induced Byzantium to revolt from Athens, fought against Alcibiades with the fleet at Cyzicus, and was afterwards sent as Harmost to Chalcedon and Byzantium (XEN. *Hell.* i. 1. 35). There he was besieged by the Athenians, and so disgusted the citizens by his hard-heartedness, hoarding all the corn for his soldiers, and reckless of the suffering of the people, that during his absence on a mission to Pharnabazus they opened the gates to Alcibiades, and surrendered the town. After the conclusion of the Peloponnesian war, the Byzantines asked Sparta for help against the neighbouring Thracians, and Clearchus got himself sent to their aid. Having established a despotic power, and refused to obey orders from Sparta for his return, which some suppose to have been given by collusion with Cyrus, he was at last forcibly driven out of Selymbria, and condemned to death in his absence; he took refuge with Cyrus. His ability is shown by the fact that, before Arginusæ, Callicratidas recommended him as his own successor in the command, if anything should happen to him.

δαρικοῦς] sc. στατήρας. The Daric, said to take its name from Darius the Mede, *i.e.* Cyaxares, the predecessor of Cyrus the Great, was a gold coin with the effigy of the king on the obverse, and on the reverse a kneeling archer. It was of the same value as the Attic stater, the equivalent of twenty drachmae, *i.e.* roughly about 16s., or a French louis-d'or. (It is useful to remember that a δραχμή is approximately a franc.) Its value as gold is £1, 1s. 10d., the ratio of gold to silver having greatly changed. For the name compare the German Friedrich d'or and the English 'sovereign.'

ἀπὸ] *i.e.* starting from; we should say 'with.'

10. Ἀρίστιππος] A Thessalian of Larissa, of the family of the Aleuadae, a pupil of Gorgias of Leontini, and a friend of Menon, Clearchus' chief rival.

ξένος] Possibly from the remembrance of the help that Thessaly gave to the Persians in the great war.

ὡς οὕτως περιγεγόμενος ἄν] = οὕτως γὰρ, ἔφη (or ἐλογίζετο), περιγενομένη ἄν. *eis* δυοχιλλούς] Like the Latin *ad*, up to, as many as, two thousand.

καταλῶσαι] sc. τὸν πόλεμον, to come to terms.

11. Πρόξενον] See ii. 6. 16-20. He also was a pupil of Gorgias of Leontini, a man of high aims, and of inflexible honour and integrity, but modest and retiring, and wanting the sternness and vigour necessary to make a good commander.

ἐς Πισίδας] *i.e.* Into their country.

Στυμφάλιον] Of Stymphalus, a town near Tegea in Arcadia.

Σωκράτην] A young man of about thirty-five, a respectable soldier and a steady friend (ii. 6. 30).

## CHAPTER II.

1. *ἔνω*] As we say, up the country, for inland, i. 1. 7, note.

*τὴν μὲν πρόφασιν*] The apodosis to *μὲν* is not expressed, but understood, *τῇ δ' ἀληθείᾳ ἐπὶ τὸν βασιλέα ἦν ὁ στόλος*, cp. § 4.

*ἐνταῦθα*] At Sardis, as the capital of his satrapy; inserted because other contingents joined him afterwards, §§ 6, 9.

*λαβόντι*] *λαβὼν* and *ἐχὼν* may often be translated 'with.'

*πρὸς τοὺς οἴκους*] Cp. i. 1. 10.

*τοῦ . . . ξηκοῦ*] Cp. i. 1. 6.

2. *ἐφ' ᾧ ἐστρατεύετο*] 'The object of his expedition;' the words are purposely vague.

*παύσασθαι*] Madvig would alter this to *παύσεσθαι*, but as verbs of hoping constantly take the aorist of that which is done once, there seems no reason why the same construction should not occur after a verb of promising.

*εἰς Σάρδεις*] *πάρεμι* is used as the equivalent of *ἤκω*. It is even followed sometimes by the simple accusative, e.g. *EUR. Bacchae*, 5,

*πάρεμι Δίρκης νάματ' Ἴσμήνου θ' ὕδωρ.*

3. *τοὺς ἐκ τῶν πολέων*] Cp. i. 1. 5, note.

*ὀπλίτας*] Heavy-armed soldiers, who formed the main strength of a Grecian force. Their arms were the long oval or oblong convex shield (*ἀσπίς*) which covered the whole person, the leathern jerkin (*στολάς*) with breast and shoulder pieces of brass, the helmet (*κράνος*), and greaves (*κνημίδες*); and for offensive purposes the long spear (*δόρυ*), chiefly used for thrusting, the short two-edged sword (*ξίφος*), or the single-edged sabre (*μάχαιρα*), or sometimes the short dagger (*ἐγχειρίδιον*).

*γυμνήτας*] A general term, like *ψιλοί*, for light-armed troops, as being bare (*γυμνοί*) of defensive armour. They were armed with a light wicker shield (*πέλτη*), and a javelin about five feet long (*ἀκόντιον*).

4. *μέλιστα, κ.τ.λ.*] 'Thinking that his preparations were too serious for any supposed expedition into Pisidia.' Diodorus says that the first hint was given to Pharnabazus by Alcibiades. Pharnabazus is possibly a mistake for Tissaphernes.

5. *σταθμοὺς*] Literally posts or halting-places on a high-road, so a stage, or as here, a day's journey.

*παρσάγγας*] The parasang, as measured on the great road from Sardis to Susa, is expressly stated by Herodotus (v. 53) to be equal to thirty stadia, or nearly three and a half English miles. And as Cyrus was here marching along a public road, properly surveyed and measured, we may assume that Xenophon would follow the public measurements. The distance between Colossae and Celaenae (twenty parasangs according to Xenophon), is on the best maps fifty-two geographical miles, which give—

2·6 geographical miles for Xenophon's parasang. But he still continues to use this same unit of measurement, where this value cannot possibly hold. Colonel Chesney supposes that the length of the parasang varied with the nature of the ground. Thus while its mean value for the whole march from Sardis to Cunaxa is 2·364 geographical miles, it is 2·608 between Sardis and Thapsacus, where they were marching mostly on good roads and in spring time, and 1·98 from Thapsacus to Cunaxa, with bad roads and summer heat, and less still during the retreat over unknown ground, over mountains, and with snow lying. This is practically the same with Mr. Grote's suggestion that it is, with Xenophon at any rate, rather a measure of time than of distance. The variation may have been generally recognised,<sup>1</sup> or Xenophon himself, having noticed the time taken over a parasang on the high road, may have afterwards applied the term to a distance which took an equal time on the march. The Swiss *stunde* or *lieue* is an equally elastic measurement.

**πλῆθρα]** The *πλῆθρον* was the sixth part of a stadium, *i.e.* about 101 feet.

**6.]** Mr. Ainsworth and Professor Koch suppose him to have crossed the Maeander a little above its junction with the Lycus; it is to be noticed however that Xenophon makes no mention of crossing the latter river at Colossae. The direction of the march was determined by the ostensible object of the expedition, *viz.* the uprooting of the Pisidian freebooters. The road follows the river Kagam (Kogamus), a tributary of the Hermus, and crosses a pass or Derbend into the valley of the Maeander. Mr. Hamilton has discovered the remains of Colossae on the Ak-su (White River), three miles north of Khonos.

**Μένων]** A friend of Aristippus, who gave him the command of the troops that he had raised by Cyrus' help. He is introduced by Plato as an acquaintance of Socrates, in the dialogue that bears his name. He brings only 1500 out of the 4000 lent to Aristippus.

**Ἀδόλπις]** A tribe in the south of Epirus, in the valley of the Achelous.

**Αἰνιάνης]** A tribe of Southern Thessaly, near Mount Oeta.

**Ὀλυνθίους]** Olynthus was a town in Chalcidice, afterwards famous in the struggle between Philip of Macedon and the Athenians.

**7. αἱ δὲ πηγαί, κ.τ.λ.]** So LIVY xxxviii. 13, 'Maeander ex arce summa Celaenarum ortus media urbe decurrens.' Livy also describes the sources of the Marsyas and the Maeander as distinct. Strabo speaks of them as having one source. The Marsyas is the same which Herodotus calls Catarrhactes. Celaenae was near the modern Dineir, the site of Apamea Cibotus, built by Antiochus Soter out of its ruins.

**8. σοφίας]** Skill in that which requires more than mere manual dexterity; here musical skill. The story is that Marsyas, having found

<sup>1</sup> Mr. Layard remarks that the modern *Farsakh* of Persia and the East is also a measure of time rather than of distance, and = an hour's march.—(*Nineveh and Babylon*, p. 60.)

the flute which Athene threw away because it spoiled her beauty, challenged a trial of skill with Apollo, the vanquished to be at the disposal of the victor. He was ignominiously beaten, and punished as Xenophon relates. The story probably represents the victory of the Dorian music over the Phrygian.

9. τῇ μάχῃ] The battle, which Athenian pride and Athenian poetry were always vaunting, fought with the Persians at Salamis in 480 B.C.

μύριοι καὶ χθιοὶ] The actual number already mentioned is 10,600 heavy-armed infantry and 2300 light-armed. The copyists have tried to correct the discrepancy by substituting *eis ἑπτακοσίους ἔχων ἄνδρας* in § 3 for the numbers brought by Pasion; but Xenophon plainly counts up in round numbers.

10. Πάτρας] A town north-west of Celaenae, a little west of the modern Ishekli, which is 25 geographical miles from Celaenae. Colonel Chesney explains this doubling by the necessity of rounding a difficult part of the Taurus range; or Cyrus may have wished to pick up reinforcements from the Hellespont.

Δάκρυα] An *Arcadian* festival in honour of the god Pan, celebrated with games and athletic contests.

στλεγγίδες] Latin, *strigiles*, flesh-scrappers, used by Greeks and Romans to cleanse the skin after bathing or violent exercise. Such an instrument would be a far more useful prize to a soldier than a head-band, which Schneider and others have suggested that it means.

Κεράμων Ἀγορά] Pottery Market, later Trajanopolis, a little east of the modern Ushak, about 31 geographical miles from Ishekli. It would be, according to Hamilton, the last town on the road from Apamea before entering Mysia.

11. τριάκοντα] As Cyrus was marching along a royal road in his own satrapy, it is hard to understand these hurried marches, especially as he halted five days at his next stopping-place. Rennell conjectures that three days, which seem to have dropped out from Xenophon's items, when compared with the total, are to be supplied here. This would make the day's march of the usual length of five parasangs.

Καϊστρου πεδίου (Rehdantz compares the German Rheinfeld) is difficult to identify. Mr. Ainsworth places it near Surmanah; Mr. Hamilton farther east in the valley of the Eber Göl. It lay on the great road from Sardis to Susa (HEROD. vii. 26). From this point Cyrus appears to have abandoned the main road, and to have struck into a cross-road leading from the north to Iconium. The two places mentioned upon it, Thymbrium and Tyriaeum, are also not identified, but the road itself must have passed between the two ranges of mountains, the Emir Dagħ on the north-east, and the Sultan Dagħ on the south-west. As Mr. Grote remarks, straight roads had not yet begun to be made, so that calculations based on the direct line to Iconium are in danger of being fallacious.

πλέον ἢ is used, like the Latin *plusquam*, as an adverb, and so is not declined.

τὰς θύρας (Cp. the Sublime 'Porte') is often used for a court or an official residence. Here it is Cyrus' head-quarters. Cp. ii. 5. 31, ἐπὶ ταῖς θύραις ταῖς Τισσαφέρνης.

ἀπ' αὐτῶν] The preposition implies that it is a debt to them.

διήγει] Kept on giving them promises. The word is used intransitively with participles, χρόνον being understood.

12. Συνένσιος] This seems to have been, like that of Pharaoh in Egypt, an hereditary name of the Cilician princes.

δ' οὖν] 'Be that as it may.' Lat. *ceterum*. It is used when a digression is dismissed, and the writer returns to his narrative.

Ἀσπενδίου] People of Aspendus, a town in Pamphylia.

13. κρήνη] Identified by Mr. Ainsworth with the fountain of Ulu Bunar. He places Thymbrium at Ishekli. Colonel Chesney and Mr. Hamilton place it a little S.E. of the present town of Ak Shehr, at the foot of the Sultan Dagħ, between which and the lake of Ak-Shehr lies a pass called the 'Pass of the Great Spring.'

τὸν Σάτυρον] Silenus, who would easily be attracted by the mixture. The story is told in OVID'S *Metamorphoses*, Bk. xi. 90 foll.

14. Τυρᾷων] Placed by Mr. Ainsworth on the site of the modern Arkut Khan, 'but without wishing to put much stress on so indefinite a point;' by Mr. Hamilton and Colonel Chesney on the site of Ilghun, where there is a plain suited for the review that follows. The latter seems to agree best with Strabo's account.

15. ἐπὶ τεττάρων] Four deep. The object is to make the army look more numerous.

οὐ ἐκείνου] His division.

16. κατ' ὕας κ.τ.λ.] In squadrons and in companies.

ἀρματος] The two-wheeled war-chariot; the ἀρμάμαξα was a four-wheeled covered carriage or litter with curtains, used by ladies.

ἐκκεκαλυμμένας] Without their covers, which were put over the shields on the march to protect the metal from rust, and to prevent their being injured when piled, as they sometimes were, in the baggage-waggons. (Some MSS. have ἐκκεκαθαρμένας, and Weiske conjectures τὰς κρημῖδας ἐκκεκαθαρμένας καὶ τὰς ἀσπίδας ἐκκεκαλυμμένας.) For the other armour cp. note on § 3.

17. στήσας . . . πέψας] See note on i. 1. 7.

προβαλόνθαι] Strictly of the shield, brought forward to protect the body; here used also of the spear held forward for the charge.

ἐσάλπιγξε] sc. ὁ σάλπιγξ, 'The trumpet sounded.'

ἐπὶ τὰς σκῆνας] Their own tents (see § 18). The hucksters' booths were near, and the Asiatic troops seem to have drawn up close by after their march past.

**18. καὶ ἡ Κολίσσα]** The construction is changed for the sake of emphasis. We should expect *καὶ ἄλλοις καὶ τῇ Κολίσῳ, ἦτις κ.τ.λ.*

**ἐκ τῆς ἀρμαμέξης]** If *ἐκ* is the right reading, Epyaxa jumped out of her litter, which would probably be drawn by oxen, and fled away on foot. This would increase the signs of terror, but we should expect Xenophon to make his meaning more clear. Perhaps it is better to read *ἐπὶ*.

**ἐκ τῶν Ε.]** The panic is a sort of electric shock which passes *out of* the Greeks *into* the Asiatics.

**19. Ἰκόνιον]** The modern Konieh, known as the scene of St. Paul's labours, and as the capital of the empire of the Seljukian Turks. Pliny calls it 'urbs celeberrima.' It is still a large town, and the residence of a pasha. It is 3000 feet above the level of the sea.

**πολεμίων]** It was no longer in his own satrapy, and possibly its inhabitants, like the Pisidians, were freebooters, so that Cyrus would be partly fulfilling the pretended purpose of his expedition.

**20. ἐντεῦθεν]** The parting-place seems to have been Barathra (Kara Bunar). Thence Menon and the queen would pass over one of the western spurs of Mount Taurus by Kizil-Chesmeh and Kara Hissar to Soli. The object of Menon's mission was evidently to turn the Cilician Gates.

**Δάναν]** Evidently the same with Tyana, the town nearest the Cilician Gates.

**ἐν φ]** sc. *χρόνῳ*.

**φοινικίστην]** One who was allowed to wear a purple caftan (*κάνδυσ*), a mark of high office. No one could wear it except he were invested with it by the king himself, hence the epithet *βασιλειον*.

**ὑπάρχων]** The name used by Herodotus to translate the Persian 'Satrap.' In Xenophon it means a deputy who governed a part of a province under a satrap.

**21. εἰσβάλλειν εἰς]** To enter. *εἰσβάλλειν* is another of the words which are used both transitively and intransitively. Cp. our 'to push into Cilicia.'

**ἡ εἰσβολή]** The pass called the Cilician Gates; now the pass of Kulak Bughaz or Golek Boghaz.

The following description of the pass is mainly taken from Colonel Chesney's 'Expedition, etc.' i. 350 foll. It describes the road as taken from the Cilician plain. 'The pass has this peculiarity that, instead of traversing a high mountain, such as that of Ali Shehr, it runs over a summit level of moderate height towards each extremity, and as both are approached through deep rocky defiles, the celebrated gates may in consequence be considered as consisting of two distinct portions. The Egyptian advanced posts' (in 1832, when Ibrahim, the son of Mehemet Ali, the Viceroy of Egypt, occupied the pass, and advanced beyond it to attack the Sultan) 'were at Golek Boghaz, where the pass is about half a mile broad.



The conduct of Syennesis seems best explained by the supposition that he wished to make himself safe in any event. That Menon's troops crossed by another pass and turned his position *must* have been partly due to Epyaxa; and this, and the additional fact that he was taken in rear by the fleet, would justify him to Artaxerxes for abandoning the Gates, while, if Cyrus were successful, he could plead his wife's mission and his own non-intervention as deserving his gratitude.

## CHAPTER III.

1. **ἡμέρας εἰκοσι**] Partly waiting for the arrival of the fleet which was to bring reinforcements.

**τοῦ πρόσω**] Forwards; the genitive is a genitive of aim (Syntax, § 23).

**οὐκ ἐπὶ τούτῳ**] Note the position of the negative; 'it was not on this understanding that they were engaged.'

**ἐβιάζετο**] In accordance with Clearchus' character, which was harsh and peremptory.

2. **ἐκκλησίαν**] The Greek mercenaries were many of them men of good birth and position, and they kept up the quasi-democratic arrangements of a citizen-army. Clearchus cannot force them, but when he appeals to rational discussion he carries his point. The matter is debated in an *ἐκκλησία*, which is a popular assembly on a smaller scale; every one present is at liberty to state his views; the resolutions passed are *ῥα δόξαντα*, the regular term for the resolutions of the popular assembly.

**ἰδάκνυε**] Note the difference between Greek and modern ways. Even they found this somewhat strange, but they were moved by it not to ridicule, but to sympathy.

3. **χαλεπῶς [φέρω]** Generally followed by the accusative, here used absolutely, 'I am annoyed.'

**καθηδυστάθησα**] The *κατὰ* makes the verb transitive: 'I spent it on my own enjoyment.'

4. **ἐτιμωροῦμην**] sc. *αὐτοῦς*. Took vengeance upon them.

**ἐπ' ἐκείνου πάσχω** is followed by the construction of a passive verb (Syntax, § 41, a); see note on i. 1. 7.

5. **ὅν**] But whether I am or not.

**δέη**] sc. *πάσχειν*.

6. **πεῖσθαι οὐδὲ ἔπεισθαι**] You reject not only my orders, but my leadership.

**οὐτ' ἄν φθλον, κ.τ.λ.**] The particle *ἄν*, which calls attention to a condition expressed or implied, generally follows the word which most affects the meaning of the sentence. Hence it is attached to negatives, and is sometimes repeated merely for the sake of emphasis. Here it belongs not to *ᾠφελῆσαι* nor to *ἀλεξήσασθαι*, which are prolate infinitives after *ικανός*, but to *εἶναι*.

ἀλέξασθαι is not the usual Attic form of the aorist of ἀλέξω, but has here the strongest MS. authority.

7. παρὰ βασιλείᾳ] To the king's court; ἐπὶ, which would imply hostility, seems purposely avoided. The effect of the speech is plain. Clearchus is not personally popular, but his declaration, that he is not going this long march inland in a strange country, at once brings over some even of Xenias' men, who probably knew what the march was. Cp. i. 1. 2.

8. τότε] Neuter; that things would right themselves.

9. τὰ μὲν δὴ Κόρου] Cyrus' relations to us must vary with our relation to him. Note the cleverness with which the different points in this speech are put :—1. Of course our pay ceases, and we are thrown on our own resources : 2. we are the aggressors ; I cannot face Cyrus, because I know I am treating him shabbily : 3. we shall require all our vigilance to guard our own safety : 4. we cannot neglect the strong force which Cyrus has, and which is sufficient to crush us, for he will be no relenting foe, if foe we make him, and he is close at our doors.

11. ἤδη] At once.

τοῦτον] i.e. τῶν ἐπιτηδίων.

12. ἐχθρὸς] Note the difference between ἐχθρὸς and πολέμιος. A man may be at war with you without any personal feeling of enmity, but he, if he be your foe, will be a bitter and unrelenting one. Krüger quotes appropriately CURTIUS vii. 10. 8 : ' Illi nunquam se inimicos ei, sed bello laecessitos hostes fuisse, respondent.'

13. ἀ ἐγγνωσκον] Like the γνώμην ἀποφαίνεσθαι of the Athenian assembly.

γνώμης] Consent.

14. εἰς δὲ δὴ εἶπε] 'One went so far as to say.'

ἢ δὲ ἀγορὰ κ.τ.λ.] It is this that gives point to the recommendation to buy provisions ; it reminds them that they could not even get them without Cyrus' permission.

διὰ φιλίας τῆς χώρας] Note that φιλίας is predicate. The presence of a guide from Cyrus might secure their being unmolested.

ὅν πολλοὺς κ.τ.λ.] Another insidious hint of danger.

It was the Greeks mainly who had plundered the country in reprisals for the loss of their comrades.

15. ὥς δέ] i.e. ἕκαστος δὲ λεγέτω ὥς. The construction is changed from ὥς πεισόμενον, and a general positive word is understood from the negative μηδεὶς.

16. ὥσπερ κ.τ.λ.] As if Cyrus would not want his ships to convey back his own troops. Krüger proposes to omit μὴ and to translate, 'as if Cyrus were not going on,' but this is unnecessary.

τὶ κωλύει κ.τ.λ.] If his guide went with us he would know the way we

took, and why should he not put every difficulty in our way, causing, for instance, the heights under which we have to pass to be occupied by enemies?

17. *ταῖς τριήρεσι*] With his ships of war. They of course would be in transport ships, which might easily be sunk by the beak of a trireme.

*καταδύσῃ . . . ἀγάγῃ*] Optatives are usually followed by optatives. The subjunctives here represent the fear as more distinctly present to his mind.

18. *ὥςπερ*] The usual construction would be *πρὸς ὁλανπερ*, and this is taken by some as an extension of the Relative Attraction. Possibly the Dative itself might stand here,—like to that, *in* which, etc. The business alluded to is that mentioned in I. I. 2, when Xenias with 300 Greeks escorted Cyrus to Susa.

19. *πέσαντα*] A hint at increased pay; to make it worth their while. *πρὸς φίλῳ*] In friendly fashion.

20. *ἡμεῖς κ.τ.λ.*] This sudden break into oratio recta is not uncommon.

21. *αἱρετοί* is here used almost as a participle, 'those who were chosen.'

'This remarkable scene at Tarsus illustrates the character of the Greek citizen-soldier. What is chiefly to be noted is the appeal made to their reason and judgment—the habit . . . of hearing both sides and deciding afterwards. The soldiers are indignant, justly and naturally, at the fraud practised upon them. But instead of surrendering themselves to this impulse, arising out of the past, they are brought to look at the actualities of the present, and to take measure of what is best to be done for the future. To return back from the place where they stood, against the wish of Cyrus, was an enterprise so full of difficulty and danger, that the decision to which they came was recommended by the best considerations of reason. To go on was the least dangerous course of the two, besides its chances of unmeasured reward.'—GROTE, Ch. 69.

## CHAPTER IV.

1. *Ψάρον*] Now the Seihun. Mr. Ainsworth measured it at Adana, and found it 325 feet wide.

*Πέραμον*] The Jaihun. Colonel Chesney says, 'The width given by Xenophon indicates that the passage of the Psarus was effected somewhere about the place now occupied by the city of Adana, and that of the Pyramus in the vicinity of the present town of Misis; and neither of the rivers being fordable, it may be presumed that they were crossed by some sort of a temporary bridge.' The distance between Tarsus and Adana is a little over twenty-nine miles, and from the Seihun to Jaihun is fifteen geographical miles, so that the parasang here across a level plain, with no hindrances, is nearly three miles.

*Ἴσσοις*] The direct distance here is thirty-three or thirty-four miles, but there are two ranges of hills to be crossed by passes which, according to Professor Koch, present considerable difficulty. Issus and the neigh-

bouring pass are rendered more famous by Alexander's passage and the battle fought there in 333 B.C.

2. ἐπ' αὐταῖς] On board, with the additional notion that he was in command of them.

Πυθαγόρας] In the Hellenics (see note on i. 2. 21) and in Diodorus he is called Σάμος. Some suppose that Samius had been superseded. Rehdantz fancies that there is some confusion from the name of the great Pythagoras. It may be that this Pythagoras was well known in the fleet as the Samian, just as every one connected with Napoleon would know who 'the Corsican' was.

ἡγάγετο δ' αὐταῖς] 'Led the way for them.'

Ταμῶς] Previously deputy of Tissaphernes in Ionia (Ταμῶς Ἰωνίας ὑπαρχος ὢν, THUC. viii. 31). After Cyrus' death he fled into Egypt to king Psammetichus, by whom he was beheaded.

ἐπολλόρκει] We should say, 'had been besieging.'

3. Χαρίσσοφος] Sent, according to Diodorus, by the Spartan ephors.

ἐπὶ τῶν νεῶν] ἐπὶ, with the genitive, is very often used in a purely local sense, expressing a more accidental connection than with the dative, which implies that the one thing belongs to the other. So Chirisophus is on board (ἐπὶ τῶν νεῶν) merely for transport; Tamos is on board (ἐπὶ ταῖς ναυσὶ) as an officer attached to the fleet. So a man rides ἐφ' ἵππου, for he can dismount; but Issus is built ἐπὶ τῇ θαλάττῃ, for its position is permanent.

σκήνην] Used here for the quarters of Cyrus and his suite.

οἱ παρ' Ἀβροκόμα] A proof that the Greek troops with Artaxerxes did not think much of his chances of success.

4. Xenophon's description of this pass is clear. The Κάρσος is evidently the frontier, with a fort in each territory. The pass lay, like Thermopylae, between a spur of the mountain (Amanus) and the sea, and is hence called πᾶροδος; it was closed at each end by a wall with gates, and probably a castle or fortress, easily defensible against even a large host. It is now washed away and a paved road substituted for it which is carried over the spur. Mr. Ainsworth says:—'This first or northerly stream' (a branch of the Merkez Su (or Κάρσος), which finds its way to the sea through a marshy lagune), 'is passed by a bridge, and a little distance farther south are ruins, on the shore, of the termination of a wall with a gate. At a distance of about 600 yards (Xenophon's three stadia) are the more perfect ruins of a wall, which can be traced amid a dense shrubbery, from the mountains down to the sea-shore, where it terminates in a round tower.'

ἦσαν δὲ ταῦτα] ταῦτα really refers to πύλας, though it is attracted into the gender of τεῖχη, which may account for the plural ἦσαν; or it may be that the distinctness of the two walls is indicated by it.

τὸ μέσον τῶν τειχῶν] The space between the walls.

οὐκ ἦν] *ἔστι* with the infinitive is often used in the sense of 'possible ;' Anglicé, 'there was no forcing a passage.'

ἡλ(β)ατοι] Precipitous.

5. This precaution is a good indication of Cyrus' prudence and ability, which contrasts so markedly with Abrocomas' cowardly desertion of his post. It is true that this strong position could be turned by a fleet, but the same could not be said of the pass (Beilan, 1584 feet) over Mount Amanus, which Xenophon does not mention, but which was also easily defensible. And at the Euphrates, too, he thought it sufficient merely to burn the ferry-boats. One cannot help suspecting that Abrocomas, like Syennesis, was rather a 'waiter upon Providence.' He appears to have fallen back on Phœnicia, i. 7. 12.

Φοιν(ικ)η] The coast-line to the south of the pass belonged to Phœnicia. The delay here was probably to obtain provisions for the long journey across Syria.

7. φιλοτιμηθέντες] 'Offended, jealous.'

ὡς ἀπόντας] On the understanding that they were to go.

ἀλώσουντο is virtually oblique ; thought they were to be pitied if they should be caught. The future optative is only used to represent the future indicative in the oblique ; otherwise the optative as well as the subjunctive would have no future tense.

8. ἀποδεδράκασιν is used of slaves who steal away, ἀποπεφύγασιν of fugitives who, without any secrecy, get beyond reach.

αὐτοὺς] Their persons as distinguished from τὰ χρήματα, their goods.

φρουρούμενα] Looked upon as a guarantee for good behaviour, they are chattels, things.

9. εἴ τις] 'That is, any who,' etc.

ἀρετήν] 'Generosity.'

Χάλον] The Chalib or Koweit, the river of Aleppo, in all probability, but the point of passage is uncertain ; perhaps somewhat south of Aleppo. The direct distance is smaller apparently than that mentioned, but the march includes the difficult pass of Beilan over the Amanus, and the marshy plain of Antioch, which would make the parasangs shorter. Fortunately the pass was undefended. The fleet, having served its purpose, was sent back from Myriandus.

ὅς οἱ Σύροι κ.τ.λ.] Because of their fish-goddess Derceto (mother of Semiramis, said to have been turned into a fish). Compare Dagon, the fish-god of the Philistines. The relative is unattracted, because the sentence makes a fresh statement about the fish, and does not merely distinguish them from other fish. The sacred pigeons allowed to flutter round the temples were very common. Those at Delphi are frequently alluded to.

ἐνόμιζον] The imperfect in relation to the story : it is not implied that they are cured of the belief.

**eis [όνην]** It was customary to assign the revenues of particular towns or districts for particular purposes, especially for the Sultana's wardrobe. So certain places were assigned *eis ὑποδήματα* (HEROD. ii. 98), and three towns were assigned to Themistocles for bread, wine, and *δψον*. (THUC. i. 138.)

The girdles of Eastern women are often profusely adorned with jewels.

**10. Δάρδατος]** Mr. Ainsworth would identify this river Dardas with a canal from the Euphrates, near which are the ruins of a town called Balis, whose distance from Thapsacus agrees with Xenophon's account. But Xenophon says that the palace and park of Belesys were at the *sources* of the Dardas, so that the distance of *Balis*, which is at the Euphrates end of the canal, proves nothing; and besides this the distance from the Koweit is, according to Koch, a third too great. Nor is the argument from names, both probably formed from the name Baal, of much value. Policy would dictate to Cyrus a sudden appearance on the Euphrates at the point where he proposed to cross it, rather than a march of three days along its banks, during which the king's forces might make all preparations to oppose his passage. There is not at present any stream between the Koweit and the Euphrates, of 100 feet in breadth near its source, but there are traces of such as have once had a wider bed. One of these, the Dhahab or Dabb, flows from a mountain of the same name south of Rakkah; along whose base there is now a sort of road from Aleppo to Biseir. The distance of this from the Koweit below Aleppo would fairly agree with Xenophon's thirty parasangs, and Prof. Koch and Col. Chesney agree in identifying it with the Dardas. About the march from here to Thapsacus, we are also in the dark. Mr. Ainsworth and Colonel Chesney both make Cyrus follow the right bank of the Euphrates from Balis downward; but such a course would be impolitic, as I have already remarked, and Xenophon, who, after his silence about Beilan and Antioch, has begun to notice again the objects that he passes, makes no mention of the Euphrates till they get to Thapsacus, and speaks of the last march as a march *ἐπὶ τὸν Εὐφράτην ποταμόν*. It seems to me that these words preclude the notion of their reaching the river earlier.

**Βελύσιος]** Apparently a former Satrap (*ἀρχαντος* not *ἀρχοντος*). It has been supposed that Cyrus owed him a grudge, because he had not taken his side. He is mentioned as Satrap of Syria in vii. 8. 25, but the whole of that section is condemned by the editors, as being compiled by another hand.

**11. πόλις ἡν οἰκουμένην.**

**Θάψακος]** The Tiphstach of Scripture, Solomon's frontier fortress on the Euphrates (1 *Kings* iv. 24), opposite the modern town of Rakkah.

The name means a ford, and the ford has been in constant use ever since, and is known to the Arabs as the Bedouins' ford. It lay on the great road from Palmyra to Karrhae, and on the road connecting Seleucus' cities in Northern Syria with Antioch and the Orontes. 'The remains of a

paved causeway are still to be observed on both banks of the river.'—*Ainsworth*.

12. *πάλαι* is used with the present and imperfect (like the Latin *jamdiu*, *jamdudum*), of that which was begun some time before, and is, or was, still going on. Trans. 'that they had known it, and had been concealing it for a long time past.'

*καὶ ταῦτα*] 'And this although they were not going to fight.' The circumstances are more detached from the men by the use of the genitive absolute.

13. *πέντε μῶνς*] = about £19, 10s. See MAHAFFY, *Old Greek Life*, § 67. *ἐπὶ*] = *ἐπεὶ* *ἄν*.

14. *πλέον*] From its position it seems best to take this with *προτιμήσεσθε* (passive) to which it adds emphasis.

15. *αἱ τοὶ εἶναι*] To have led to it.

*ἐπίσταται*] He knows how.

*ἀποψηφίσονται*] Again a word of the *ἐκκλησία*, 'if they reject the proposal,' (voting by ballot).

*ἄλλον*] with *οὐτως*, whatever else.

16. *Γλοῦν*] The son of Tamos, the Egyptian. He afterwards deserted to Artaxerxes, and was advanced to great power.

*ἐπαίνῳ*] I thank you.

17. People did not cross the river on foot, when the bridge—or the ferry-boats—were there. A similar flattery was addressed to Lucullus (PLUTARCH, *Lucull.* 24).

*θεῖον*] Providential, or almost a miracle.

19. *Ἀράξην*] The Khabur, the Chebar of Ezekiel, on which Nebuchadnezzar planted a colony of Jewish captives. Mesopotamia north of it seems to have been called Syria; south of it, Arabia.

## CHAPTER V.

2. *στρουθὸι οἱ μεγάλοι*] (otherwise called *στρουθιοκάμηλοι*, from the shape of their necks),—ostriches; *ὠτίδες*, bustards; *δορκάδες*, (*δερκ*-, the clear-eyed) antelopes, or gazelles.

*ἴστασαν ἄν*] See *Syntax*, § 53 *e*, *Obs*. The use of the indicative shows that the supposition of the optative is not a merely imaginary or conceivable one, but one of that which was repeatedly happening in past time (*Synt.* 40 *b*), and that the result did actually follow in each case (*ἄν*), where the premiss was fulfilled. In this as in the other forms of conditional clauses the protasis is sometimes understood, and the imperfect or aorist with *ἄν* is used to denote habit. Our English idiom is not dissimilar:

‘the wild asses, whenever they were pursued, would run ahead and stand still.’

ἐ μὴ κ.τ.λ.] ‘Unless the horsemen were posted at intervals, and took up the chase one after another,’ so that when one horse was tired, a fresh one was ready to take its place.

3. ἀπέσπα] ‘Drew away,’ as we use the term in a boat-race; got clear.

αἰρούσα] i.e. τὰς πτέρυγας, the dative being used to match πόσιν.

ἀνίστη] Rouse, start, so as not to give them time to rest.

4. Μάσκαν] This appears to be really a canal which cuts off a large curve of the river. The island thus made is now called Irzah or Werdi, and there are traces of ruins near it, which may belong to Corsote. Mr. Ainsworth conjectures that this may have been the river Ahava of the book of Ezra. There is a large bend in the Euphrates which probably explains the words περιεβέητο, etc.

5. σταθμοὺς ἐρήμους] Mr. Ainsworth’s description of the present state of this district coincides very closely with Xenophon’s account. Colonel Chesney, however, found traces of a remarkable system of irrigation works, covering the whole district, and proving that at one time it must have been densely populated. Mr. Grote believes that this population was subsequent to Xenophon’s time, and began during the period of the Seleukidæ, to whom it was of great importance to keep up the communication between their cities in Northern Mesopotamia, and those which were nearer the Syrian coast.

Πάλας] There is apparently no definite pass or defile, with which this can be identified. But the name would not be an unnatural one for a town or village near the point where the Euphrates valley opens out into the wide plain of Babylonia. Above this point, ‘it is,’ says Mr. Ainsworth, ‘full of hills and narrow valleys, and presenting many difficulties to the movements of an army.’

Colonel Chesney places the ‘Gates’ about 27 miles below Hit (the Is of Herodotus), a place famous for its bitumen-springs, with which Ainsworth and Rennell identify Charmande.

ὄνους ἀλέτας] Mill-stones. The lower stone, which was fixed, was called μόλος; the upper which was turned round a pivot, by hand, or frequently by a donkey, was called ὄνος.

ὀρύττοντες] Quarrying.

6. Λυδίαι] After the conquest of Lydia by Cyrus the Great, the Lydians were disarmed and confined to commerce and trade.

καπιθην = 2 Attic Choenices = about 3½ pints.

σίγλος = 7½ Attic Obols = about a shilling. The famine prices are further indicated by the fact that wheaten flour and barley-meal are at the same price, which was the case in the European dearth of 1846.

κράτα ἐσθλόντες] Much against the taste and habits of natives of a southern country. So Caesar’s soldiers in Gaul found it a great hardship to have



little but flesh-meat to eat. (B. G. bk. vii. ch. 17. Cp. B. C. i. 48, where flesh-meat is called 'secundum inopiae subsidium.')

7. *ἦν δὲ*] *ἔστιν* *ὅς* is declined as one word, the *ἔστιν* being invariable. This use is, however, rare in the imperfect.

*χλόν*] Green fodder.

The scene that follows gives us some idea of the difficulties to be overcome.

8. *ὥσπερ ὀργῇ*, with *ἐκέλευε*, 'as if in anger he ordered.'

*κάνδης*] The caftan, a long flowing robe, fitting pretty closely over the chest, and having wide hanging sleeves. It was worn over the tunic and trousers.

*ἐπὶ νίκῃ*] 'With victory in view;' *ἐπὶ* is used of the ground or condition on which their energy is based.

*καὶ μάλα κατὰ πρανοῦς*] *i.e.* *κατὰ καὶ μάλα πρανοῦς*, down a really very steep hill. Cp. iii. 1. 22, *ἐξεῖναι μοι δοκεῖ λέναι ἐπὶ τὸν ἀγῶνα πολὺ σὺν φρονήματι μέizon ἢ τοῦτοις*.

*τούτους*] The well-known; the tunic worn by these dignitaries was also of purple.

*ἀναξυρίδας*] According to some, the wide, baggy trousers worn in the East; according to others, close-fitting hose, such as are depicted upon the monuments at Persepolis. The great cold of the highlands of Persia accounts for this dress, and for the shirts, drawers and stockings which also were worn by wealthy Persians.

9. *ὅσῃ μὲν ἂν . . . ἔλθοι*] According to strict rule the *ἂν* used with relative particles with the subjunctive is dropped when the subjunctive becomes an optative after a historic tense, the optative itself expressing the idea of frequency which the *ἂν* gives to the subjunctive; but it is only natural that where *ἂν* is separated from its particle, the habit of thought which changes the mood should be content with that, and leave it untouched. The same construction is found in iii. 2. 12, and in vii. 2. 6. It is needless to suppose with Schömann and Krüger that a conditional *εἰ ἔλθοι* is to be supplied.

*συναγείρεσθαι*] Note the change of tense,—was all the time being collected.

*συνιδεῖν ἦν*] = *δῆλη ἦν*, and has the same construction.

10. *Χαρμάνδη*] Identified by Rennell and Ainsworth with Hit (see above); but there is no certainty about its position.

*στεγάσματα*] Tent-coverings; *κάρφης*, dry hay.

Rafts thus constructed on inflated skins are still used by the people of Mesopotamia. They are called Keleks.

*βαλάνον*, a general term for an acorn-like fruit, defined by *τῆς ἀπὸ τοῦ φοίνικος*, the date.

*τοῦτο*] sc. *τὸ φῶτον, μέλιτη*.

11. It is to be remembered that there was no separate leader of the whole Greek force. The social position of the volunteers made them jealous even of ordinary discipline, on the part of their own commanders ; and naturally a soldier of Menon's owed no allegiance to Clearchus, who was distinctly in the wrong in punishing a man not in his own division. Besides which there was a standing jealousy between Menon and Clearchus, whose stern and harsh manners did not win him popularity, whatever his abilities may have been ; and a less spark than this was sufficient to kindle it into flame.

12. τὴν ἀγορὰν] Where the provisions brought across were exposed for sale, by the crossing-place.

τοῖς περὶ αὐτὸν] His usual attendants, or his 'staff.'

ἔρσι τῇ ἀξίῳ] 'Let's fly at him with his hatchet.' ἔγωγε, like our 'shoot,' comes to be used intransitively.

13. παραγγέλλει κ.τ.λ.] Calls his men to arms. The hoplites were to remain there in position to receive a charge, with the shield resting against the knee, and lance in rest to serve as a modern bayonet. Cp. CORNELIUS NEPOS, *Chabrias*, i. 2 : 'Reliquam phalangem loco vetuit cedere, obnixoque genu scuto, projecta hasta, impetum excipere hostium docuit.'

ἐπὶ τὰ ὅπλα] To get their arms, or, possibly, to the place where the arms were piled.

14. τάξεις] Of 200 men, (vi. 5. 11), i.e. two λόχοι.

ἔθετο τὰ ὅπλα] Lit. grounded arms ; i.e. halted, stationed himself.

15. τὰ παλὰ] His two lances (cp. i. 8. 3). The Persian youths carried παλὰ δύο, ὥστε τὸ μὲν ἀφιέναι, τῷ δ', ἂν τι δέη, ἐκ χειρὸς (hand to hand) χρῆσθαι.

17. ἐν ἑαυτῷ ἐγένετο] Came to his senses, was himself again, having previously been 'beside himself.'

κατὰ χώραν ἔθεντο τὰ ὅπλα] Returned to their posts.

## CHAPTER VI.

1. προϊόντων] sc. αὐτῶν, cp. i. 2. 17.

ὥς] With numerals = *circa*.

οἱ τοῖς] The horsemen ; ἵππων is ambiguous.

λεγόμενος] Counted, reckoned.

2. ὅτι] For the inverted position cp. ii. 2. 20, προαγορεύουσιν, ὅς ἂν μνησθῇ, ὅτι λήψεται.

κατακάνοι] Xenophon uses ἀποκτείνω and κατακτείνω.

τοῦ καλεῖν] This construction is not common with κωλύω, the general construction being a consecutive infinitive with μή ; but here they are to be stopped from what they are already doing.

ποιήσαιεν ὥστε] Would so act that . . . ὥστε is not needed, but gives greater emphasis to the result.

ταῦτα] Nominative.

3. ἐτοίμους] Already in his hands.

ὡς ἂν δύνηται] Cp. i. 3. 14, and note.

φίλας] Devotion or submission. The same word in Greek often expresses very different degrees of the same thing.

4. ἑπτα] A noticeable number amongst Persian officers. Cp. *Esther* i. 10, 14, where there are seven chamberlains and seven princes.

5. τὴν κρίσιν ὡς ἐγένετο] After a verb of knowing or relating, the subject of the subordinate clause is made the object of the principal verb. So οἰδᾷ σε, δοῦναι εἰ is better Greek than οἰδᾷ δοῦναι εἰ. Cp. i. 9. 7.

6. πρὸς θεῶν] *Lit.* from a station in front of the gods; so from the gods' point of view, 'in the sight of the gods.' Cp. *EUR. Alc.* 57, πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τίθης, the law that you lay down, Phoebus, is from the rich men's point of view; *i.e.* is in the interest of the rich.

πράξω] Subjunctive, because the purpose still remains. This appears by the way in which we should translate παρεκάλεσα, I have called you together.

ὡς ἔφη αὐτὸς] According to his own account.

δεξιὰν] *i.e.* we shook hands upon it.

ὅτι οὐ] *δτι* practically corresponds to our inverted commas. He answered 'No.'

7. οὐκοῦν] Two uses of this particle are recognised. In the one the stress and the accent are on the negative, οὐκοῦν, which is rarely used, in questions, and then only with the meaning, 'Is it *really* not?' In the other the inferential οὐν prevails, and implies that the answer must be in the affirmative, as here, Did you not then (you know you did)?

ὡς αὐτὸς σὺ ὁμολογεῖς] According to your own confession; goes with οὐδὲν ἀδικούμενος.

ἀποστὰς εἰς Μυσοὺς] Having rebelled and gone off to Mysia; *i.e.* having taken refuge there.

ἔφη] Assented, said Yes.

ἐφησθα] The termination -σθα (common in Homer) is probably a double one; the element θα or τα being added to ἐφης, (*PAPILLON, Comparative Philology*, p. 162). In οἶσθα and ἤσθα (=οἶδ-τα and ἤσ-τα), the σ is no part of the termination.

It is suggested that the English and German -st is due to the same process of doubling.

8. τὶ οὖν κ.τ.λ.] 'What injury have you received from me that now for the third time you are found plotting against me?' The verb etc. of the question are understood as usual in the answer, which in English would be simply 'None.'

ἡ γὰρ ἀνάγκη] Yes, truly, I must; a common use of γὰρ, *lit.* (I do), for truly I must.

9. τοιαῦτα] Cp. note on i. i. 6. 'You have heard the man's deeds and his confession.'

τὸ κατὰ τοῦτον εἶναι] A limitative use of the infinitive, 'as regards him; 'so ἐκὼν εἶναι, willingly, if I can help it.

10. λαβὼν τῆς ζώνης τὸν Ὀρόντην] 'They took Orontes by his girdle.' The genitive ordinarily follows the middle only, as a genitive of aim, in which case we should have ἐλάβοντο τῆς ζώνης τοῦ Ὀρόντου. The presence of the accusative explains the construction. The custom was a regular Persian one to indicate that a man was condemned to death.

προσεκύνουν] In Oriental fashion, by prostrating themselves and kissing the ground.

11. ὅπως ἀπέθανεν] From HERODOTUS vii. 114, we learn that one form of capital punishment in Persia was to bury the culprit alive. So Orontes may have been thus buried in his own tent.

## CHAPTER VII.

1. δώδεκα] The marches are shorter, not from any difficulty in the ground, but from the need of greater caution with an enemy near, of which Orontes' treachery had given them warning.

νύκτας] Cp. ii. 2. 8, iii. 1. 33. The plural is used because the night was divided into several watches.

εἰς τὴν ἐπιόσσαν ἑω] Against the next morning; Latin, *in posterum diem*.

2. Join αὐτόμολοι παρὰ μ. β.

συνεβουλεύετο] Asked their advice.

3. ἴστω] Imperative.

4. ταῦτα] Their numbers and their noise.

οἷους] The verb αἰσχύνεσθαι=I am ashamed to think. ἡμῖν, because their judgment of his compatriots affects him.

εὐτόλμων γενομένων] 'If you show yourselves valorous.'

5. ἐν τούτῳ κ.τ.λ.] In your present position, with danger close at hand.

6. ἔστι μὲν κ.τ.λ.] 'My father's empire truly extends southward to regions which are uninhabitable because of the heat.' μὲν is sometimes used in this strong affirmative sense. If an apodosis is sought for it may be τὰ δ' ἐν μέσῳ.

τὰ πάντα] We should expect the genitive after σατραπεύουσιν, but general words like πᾶς, and demonstratives, are used with any verbs as accusatives of contents.

the preceding note, would remove the stop before *ἐνθα* so as to connect it with *τείχους*. This I think is unnecessary; with or without the stop *ἐνθα* may refer either to the position of the Median wall, or to the point where the trench touched it; 'it stretched as far as the Median wall, to the part where the canals are.' In this case the mention of the canals is possibly intended to show how the trench was filled, for as the end near the Euphrates was not cut through, it must have been filled from the Tigris.

Other writers, ancient and modern, state that the channels for irrigation ran from the Euphrates into the Tigris, which is at a somewhat lower level. This paragraph has therefore been bracketed by some editors as suspicious. But there are good reasons for admitting it. The north-east corner of the Delta was certainly irrigated by canals from the Tigris, and some of these may have been continued to the Euphrates, or at any rate to the cross canals like the Nahr Malcha which connect the two; and as the Tigris rises earlier than the Euphrates, being fed by the melting snows on the south side of the Niphates range, the people would be sure to use its waters to secure an earlier preparation for their crops. Mr. Grote remarks that the levels would probably be affected by the network of canals, and by the quantity of water exhausted in fertilising the land.

*ἀντὶ ἐρύματος*] To serve as a defence; see LIVY xxxi. 39, 'ut pro muro essent.' THUC. ii. 3, *ἔν' ἀντὶ τείχους ἦ*.

18. *ἄρα*, first used of that which follows next in order of events, is used in Attic Greek to denote an inference drawn from what has gone before, and which follows next in the line of argument.

19. *ἀπεγνώκειναι τοῦ μάχεσθαι*] To have given up all idea of fighting.

20. *ἐπὶ ἄρματος*] Instead of on horseback.

## CHAPTER VIII.

1. *ἀμφὶ ἀγορὰν πλήθουσιν*] About the time when the market is full, *i.e.* from 10 to 12 o'clock. The Greek day was divided into four parts; *πρωτῇ*, the early morning, *περὶ πλήθουσιν ἀγορὰν*, the forenoon, *μεσημβρία*, the time of midday heat, and *δελή*, the afternoon, which is sometimes divided into *πρωϊά*, and *ὄψια*. See MAHAFFY, *Old Greek Life*, § 18.

*καταλύνειν*] To halt, *lit.* to unyoke. Hence *κατάλυμα* is a caravanserai.

*πιστών*] The regular name of the king's or the satrap's counsellors. So the chorus in the *Persians* of AESCHYLUS introduce themselves by the words, *Τάδε μὲν Περσῶν πιστὰ καλεῖται βασιλεῖς*.

*ἑλάνων, κ.τ.λ.*] Riding at full speed with his horse in a sweat.

*βαρβαρικῶς*] In Persian.

Join *ὡς εἰς μάχην*.

2. *ἐπιπείσασθαι*] *i.e.* *βασιλέα*.

4. *τοῦ κέρατος* appears to be used here in a double sense. An army marching in column is said to march *ἐπὶ κέρως*; Clearchus was marching

not on the king's side, one of them struck him with a javelin from behind and wounded him at the knee. Again he fell, and struck his wounded temple against a stone, and died. The news was brought to Artaxerxes, who came to view the body, which was mutilated in Persian fashion, the right hand and head being cut off.

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2. This account of Cyrus' education is quite at variance with all we know of the habits of an Eastern court, and, as Mr. Grote suggests, is more worthy of the romance of the Cyropaedia than of the grave history of the Anabasis.

3. θύραις] Cp. i. 2. II.

4. θεωῖναι] Of that which is set before them as a spectacle: 'they have before their eyes those whom the king delights to honour (cp. *Esther* vi. 6), and hear their fame, and others they see and hear of as being disgraced.'

εὐθὺς παῖδες ὄντες] 'Statim a pueritia,' from their very childhood.

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7. It is this recognition of the advantage to statesmanship of consistency and good faith which forms the most remarkable feature in Cyrus, as compared with other Oriental leaders of past and, we may say, of modern times. It is easy to imagine the effect which this feeling of security would produce amongst those who had been accustomed to capricious and arbitrary tyranny.

σπείσονται . . . συνθοῖτο] The one after a war, the other of compacts in time of peace.

8. καὶ γὰρ οὖν] In proof of it; 'attaches sentences which state a confirmed fact (οὖν) as a proof (γὰρ) of what goes before,' Krüger.

ψιλήν] Without helmet, wearing merely the tiara or turban. An Eastern would never be seen *barheaded*.

7. προμετωπίδια] Frontlets.

προσπετρύδια] Breastplates.

μαχαίρας] Sabres; a sword with one edge slightly curved, and a straight back.

8. δεῖλη] See above, § 1.

τάξεις] Companies; apparently of 200 men.

9. ἐχόμενοι] Next (*lit.* clasping, clinging to).

γεγρόφοροι] The γέβρον was a light oblong shield of wickerwork with a spike at the bottom, by which it could be stuck into the ground so as to form a breastwork. It covered its bearer nearly from head to foot.

ποδήρεσι] Reaching to the feet, *i.e.* long wooden shields that covered the whole body. These Egyptians are supposed to be the descendants of those who fought for Croesus, and were settled by Cyrus the Great in Aeolis. Egypt was at this time in revolt from Persia, cp. ii. 1. 14.

κατὰ ξίθη] So in Xerxes' army, HEROD. vii. 60. 100.

ἐν πλασίῳ πλήρει ἀνθρώπων] In a solid square. The square of marching order was generally hollow, the four sides being composed of hoplites, so arranged that by facing round they would be in battle array, on whichever side an attack was made. Within the square were first four lines of light-armed troops, and then the baggage.

10. See i. 7. 10, εἰς γῆν βλέποντα, pointed towards the ground, so as to tear and mangle those who were driven over.

ἐλόντα] This absolute use of the accusative participle is not very common. ἡ γυνώμη ἦν seems equivalent to 'they were designed.'

11. δὲ μέντοι] 'In that however which Cyrus said.'

ὡς ἀνυστὸν=ὡς δυνατὸν.

ἐν ἴσῳ] Evenly,—there was no pressing of one before the other.

12. κατὰ μέσον] To face the centre.

13. ἀλλ' ὅμως—'yet in spite of this'—brings out the concessive sense of ὁρῶν. The danger of being outflanked ought to have made him do otherwise. Plutarch well remarks that by this piece of timid self-seeking Clearchus τὸ πᾶν διέφθειρεν. Cyrus, on the other hand, showed his good generalship, and there seems little reason to doubt that, if his wishes had been followed, the Persian centre would have been driven back, and the personal conflict between Cyrus and Artaxerxes avoided, and so Cyrus' life spared. What the consequences to the world's history would have been is an interesting speculation. Greece was perhaps the gainer by Cyrus' death.

14. ἐκ τῶν ἔτι προσιώντων, *i.e.* the column had not yet entirely formed into line.

οὐ πάνυ κ.τ.λ.] Some way from his own army.

15. Xenophon was not a soldier in the army, and so broke no rule in leaving the ranks.

ἐπιστήσας] 'Pulled up his horse and' . . .

16. σύνθημα] The pass-word. It was passed along the line, and then passed back again, to prevent all chance of mistake.

καὶ ὅς] ὅς was originally a demonstrative, and retained that sense in the phrases ὅς μὲν, ὅς δέ, ὅς δ' ἔφη, ἢ δ' ὅς, and some others.

17. Ἄλλὰ] 'Well (though I did not give it), I accept it : this let it be.' The imperative ἔστω hardly favours Kühner's notion, sc. 'σωτηρία καὶ νίκη.'

προήρχοντο] They began the first, i.e. they assumed the offensive.

18. ἐκέκμαινε] Began to waver out of line, and so to get in advance of the rest.

ἐαλεῖν] Of the cry ἐλελεῖ, like our Hurrah, used on entering battle.

20. διώσαντο] Made way for them.

ἐκπλαγείς] Losing his head.

οὐδὲ . . . δέ] 'No, nor any other,' as καὶ . . . δέ is 'yes, and . . .'

21. οὐδ' ὥς ἐήχθη διώκειν] 'Not even thus was he tempted to give chase,' i.e. he was not carried away from his cautious attitude. ὥς, like ὅς, is sometimes used demonstratively, and in this sense is accentuated.

συνεσπειραμένην] In close order.

ἦδαι αὐτὸν ὄντι] Cp. i. 6. 5, note.

22. In a Greek army the right wing was the post of honour. We gather from this that Cyrus too was stationed in the centre of the line.

23. δὴ] So, accordingly, with reference to what has just been said.

ἐμπροσθεν goes with αὐτοῦ, which at the same time may have its own meaning, 'nor with those of his own forces that were posted in front of him.'

24. ἐμβαλὼν] Charging.

τοὺς ἐξακισχιλούς] They were a special corps, or the article may merely refer to the previous mention of them, i. 7. 11.

25. σχέδον] Mainly.

ὁμοτράπεζοι] Table-companions.

26. παλεῖ] With his spear (παλόν).

Κτησίσις, a physician from Cnidus in Caria, who went in the year 416 B.C. to Persia, and became court-physician. In this capacity he was present at the battle of Cunaxa. He returned home three years later, and wrote a Persian history (Περσικά) in twenty-three books, based to a great extent on Persian archives. We unfortunately possess only a few fragments of this work, extracted by Photius, patriarch of Constantinople, in the ninth century. Plutarch (*Artaxerxes*, c. 11) has given an abstract of his account of this battle. See below.

Mr. Grote quotes a somewhat similar incident in the history of Don Pedro (the Cruel) of Castile. He was dethroned, and subsequently slain



in personal conflict by his bastard brother Henry of Trastamare. At the battle of Navarrete in 1367 (famous in the history of our Black Prince), says M. Mérimée, 'Don Pédre, qui, pendant le combat, s'était jeté au plus fort de la mêlée, s'acharna long temps à la poursuite des fuyards. On le voyait galopper dans la plaine, monté sur un cheval noir, sa bannière armoriée de Castille devant lui, cherchant son frère partout où l'on combattait encore, et criant, échauffé par le carnage, 'Où est ce bâtard, qui se nomme roi de Castille?''

27. **τις**] According to Ctesias, a Carian slave; though Plutarch, professedly on his authority, says a Persian named Mithridates.

The construction of the second part of the section is somewhat confused, *Κῶπος δὲ αὐτὸς* continuing the construction of the beginning of the sentence, the former half being modified by the reference to Ctesias. Translate—'And there as they were fighting, the king and Cyrus, and their several companions, each on his own side—the number that fell on the king's side we learn from Ctesias, who was with him, but of the others Cyrus himself was slain, and eight of the bravest of his attendants fell round him.' *ἐπ' αὐτῷ*, literally, upon him. He was wounded and fell, and they fought hard to protect him, and so, when they fell, they would fall over him.

28. **σκηπτούχων**] Chamberlains (eunuchs), who were at the same time the king's body-guard. *Cyrop.* viii. 5. 58. The satraps imitated the king's state.

29. **αὐτὸν**] Subject, as opposed to *τὸν*.

**ἀκινάκη**] A short straight sword or poniard, not a scimitar as it is often translated.

**εἶχε γὰρ χρυσοῦν, κ.τ.λ.**] Cyrus in these gifts had already acted as if he were king. Cp. i. 2. 27, note.

An abstract of Plutarch's account of Cyrus' death, professedly based on Ctesias' history, will not be uninteresting. After the death of Artageres, he says, Cyrus and the king charged each other in silence. Ariaeus, who was with Cyrus (hardly consistent with Xenophon's account), hit the king with his spear, but without inflicting any wound. Artaxerxes aimed his lance at Cyrus, but missed him, killing one of his attendants. Cyrus, on the other hand, wounded the king (see § 26), who retired with Ctesias to a neighbouring hillock, while Cyrus in his passion was carried away by his fiery steed Pasacas, and in the growing darkness could not be distinguished by friend or foe. While he was riding about with fierce cries, his tiara fell off, and Mithridates struck him with a javelin on the temples, near the eye, not knowing who he was. Stunned by the blow, and faint with loss of blood, he fell from his horse, which escaped. Some of his attendants, who were at hand, put him upon another horse, hoping to get him safely off the field. But whilst he was indulging hopes of victory, and listening to the cries of the fugitives who asked for mercy, some Carian slaves, camp-followers, came up, and seeing by his armour that he was

not on the king's side, one of them struck him with a javelin from behind and wounded him at the knee. Again he fell, and struck his wounded temple against a stone, and died. The news was brought to Artaxerxes, who came to view the body, which was mutilated in Persian fashion, the right hand and head being cut off.

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σπείσαιο . . . συνθοῖτο] The one after a war, the other of compacts in time of peace.

8. καὶ γὰρ οὖν] In proof of it; 'attaches sentences which state a confirmed fact (οὖν) as a proof (γὰρ) of what goes before,' Krüger.

ἐπιτροπόμεναι] When they put themselves under his protection, like towns of the middle ages commending themselves to a feudal suzerain.

μηδέν] The negative follows σπεισάμενον which implies an oath.

9. αἱ πόλεις] The Greek cities of Ionia.

προέσθαι] To abandon, surrender. Cp. i. 1. 7.

10. ἔργῳ] Generally opposed to λόγῳ, as here to ἔλεγεν; he not only told them, but proved to them by deeds that he would not desert them, when once he had become their friend.

11. ἐξέφερον] Related.

ἀλεξόμενος] In requital. The word is generally used, like our 'retaliate,' of returning evil for evil. Here it belongs to κακῶς ποιούντας, which comes next to it, but the idea of repayment, which it contains, is extended also to εὖ ποιούντας. This figure, by which a word which strictly belongs only to one of a pair is extended to the two, is called Zeugma.

12. πλείστοι δὲ] Far the most; δὲ added to superlatives intensifies, and makes them more definite.

τῶν ἐφ' ἡμῶν] Of the men of our time.

ἐν γὰρ ἀνδρὶ] To a state more may have surrendered themselves.

13. οὐ μὲν δὴ . . . ἀλλὰ] Not that any one could say . . . on the contrary. In the phrases ἀλλὰ μὲν δὴ, καὶ μὲν δὴ, οὐ μὲν δὴ, μὲν retains in a weakened form the meaning of μὴν, 'surely;,' so also in μὲν οὖν the corrective, 'nay, rather,' and in the colloquial answers πανὸ μὲν οὖν, κομιδῇ μὲν οὖν, where it is a strong affirmative.

στερουμένους is used in a perfect sense, 'bereft.'

ἀρχῇ] Satrapy.

ἔχοντι δ, τι προχωροῦν] 'With whatever it suited him to carry,' i.e. the roads were safe, and he need fear no robbers. Kühner translates 'if he was furnished with what was necessary for the journey;,' but the condition is contained in μηδὲν ἀδικούντι, and there seems no reason for a second condition.

14. πρῶτον μὲν] The apodosis is ἔπειτα δὲ καὶ ἄλλῃ, as if the protasis had been πρῶτον μὲν ἐν τῷ πολέμῳ.

16. ἐπιδεικνύσθαι] To distinguish himself.

τῶν ἐκ τοῦ ἀδίκου φιλοκερδούντων] i.e. than they were.

17. ἀληθινῇ] A genuine army. They got attached to him, and so formed a real standing army, as opposed to a mere crowd of mercenaries, whose only bond was their monthly pay, and who would go over to the enemy at any moment, if higher pay were offered them.

19. 'If he saw a man to be an able and honest administrator, who developed the resources of the country under his government, and secured its revenue, he would never take his land away from him, but rather keep increasing his territory.' See i. 5. 2, note.

**ἅττα ἐπέπατό τις]** His possessions (*πάσμαι*, a poetical word used in iii. 3. 18, v. 9. 12).

**21. αὐτὸ τοῦτο]** sc. *ἐπολεῖ*, which is contained in the second half of the sentence *καὶ αὐτὸς κ.τ.λ.*

**22. πάντων μάλιστα]** By preference.

*δου]* sc. *πρὸς ἐκείνο δου.*

**23.** It is difficult to keep up the play on the word *κόσμος*. 'He could not in his own person wear all these equipments, but he thought the best equipment a man could have was friends well equipped.'

**24. τὰ μέγαλα εἰ ποιοῦντα]** 'In the greatness of his benefits.' This passage is repeated almost verbatim of the elder Cyrus in *Cyrop.* viii. 2. 13.

**25. βέκους]** Flagons, a Semitic word.

**ἐπεμψε]** Has sent. The accuracy of the Greek language refers to words only just uttered as past. So a man commenting in reply to a speech just finished would say *καλῶς εἶπας*, where we should use the present. Cyrus' messenger here refers back to the time when the message was delivered to him. Compare the Latin use of the imperfect for the present in letters, the writer putting himself at the time and in the place of the reader of the letter.

**26. ἡμίσεια]** Halves of loaves. The half of the loaves (= half of the total number) is *οἱ ἡμίσεις τῶν ἄρτων*.

**27. εἰδύνατο]** A general fact, from the writer's knowledge.

**ἄγουσιν]** As used in chariots.

**29. δοῦλου]** As subject to the king, *τὰ βαρβάρων γὰρ δοῦλα πάντα πλὴν ἐνός.*

**δὲν ᾤετο]** i.e. his messenger. See i. 6. 3.

**31. Join τοῦ ἱππικοῦ ἄρχων,** in command of the cavalry.

## CHAPTER X.

**1. ἐνταῦθα δὴ]** See note at the end of chap. viii. The right hand was cut off, according to Ctesias, as that which had wounded the king.

**διόκων]** Agreeing with the principal subject; Poppo compares THUC. iv. 112: *Βρασιδᾶς δὲ καὶ τὸ πλῆθος εὐθὺς ἀνω ἐτράπετο βουλόμενος κατ' ἄκρας ἐλεῖν αὐτήν.*

**ἵστανται]** Make a stand.

**ὀρμῶντο]** has better authority than *ὤρμηγτο*. The imperfect refers to the time of their departure. So in ii. 1. 3, *ὅθεν τῇ προτεραιᾷ ὤρμῶντο.*

2. Φωκαίδα] A native of Phocaea, a town in Ionia. Her name was Milto.

3. γυμνή] In her chiton, without the upper garment.

τῶν Ἑλλήνων] sc. ἐκείνους.

ὄπλα ἔχοντες] To be on guard.

οἱ δὲ καὶ αὐτῶν κ.τ.λ.] 'And some of them too (as well as of the Persians) were killed, but yet they held their ground.'

ἐντὸς αὐτῶν] Within their protection.

4. ὥς πάντας νικῶντες] 'As if they were victorious over all the Persians, instead of a small fraction of them ; while the Persians were plundering as if they were victors along the whole line.'

5. εἰ πέμπουσιν] The indirect (historic) of the deliberative subjunctive ; the direct would be πέμπωμεν.

6. ὥς ἰδόκει ὀπισθεν] 'As he thought, in their rear, but the Greeks faced round, and made ready, expecting that he was going to attack them on this side, and intending to face his attack.' It is uncertain whether *στραφέντες* means that they faced round, the rear becoming the front as in iv. 3. 29, or that the line was reconstituted, each column wheeling to the left down the line between itself and the next, the rear alone simply facing round and retaining their old position. The troops on the left wing would thus be on the right in the new order.

ὥς goes both with *προσώντος*, and with *δεξιόμενοι*.

ἧ δε παρήλθεν, κ.τ.λ.] 'But he led off his troops by the same track as he had originally passed by, outside the left wing of the Greeks ;' i.e. their left wing in the original order of battle, (see ch. 8, diagram,) when he prepared to outflank them.

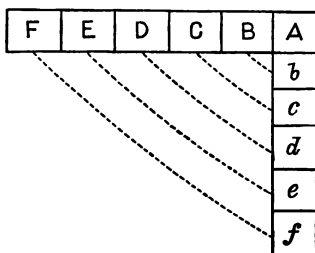
τοὺς ἐν τῇ μάχῃ κατὰ τοὺς Ἕλληνας αὐτομολήσαντας] 'Those who deserted during the battle, where the Greeks were.' These deserters, not mentioned before, are alluded to in ii. 1. 6.

7. κατὰ τοὺς Ἕλληνας πελτάστας] Down on the Greek peltasts, or, where the Greek peltasts were.

ἐλέγετο φρόνιμος γενέσθαι] That is, in these tactics of parting his line to make way for Tissaphernes' charge, and thus harassing him on the flank and avoiding loss on his own part.

8. μείων ἔχων] Frustrated, without advantage.

9. κατὰ τὸ εὐόνυμον κέρας] Over against (what was originally) the left wing of the Greeks (as in § 6). The Greeks were now in a line AF, parallel with the Persians, so that relatively to them they were in column (ἐπὶ κέρως, because in column-order one of the wings leads). They were afraid, therefore, lest they should be assailed in flank (A), (πρὸς τὸ κέρας),



and so, facing round to the right, they brought up the companies from the rear of the column, thus formed, so as to put them again in line at right angles to their former position and with the Euphrates in their rear. Thus *A* remains, *B, C, D, E, F* move to *b, c, d, e, f*.

The Persian king followed suit, and drew up his line in the same

way *eis τὸ αὐτὸ σχῆμα*, for he too was now in danger of a flank attack.

11. ἐκ πλείονος] Sooner; *lit.* with a greater start than before; they did not wait till the Greeks came nearly within bowshot.

κόμης] Possibly Cunaxa.

12. γήλοφος] According to Ainsworth, an artificial mound, as there are no natural hills in the plain of Babylonia.

ᾧστε τὸ ποιούμενον μὴ γινώσκων] So that the Greeks could not ascertain what was being done (beyond the hill).

ἐπὶ πέλτης ἐπὶ ξύλῳ] This, which is the reading of all the mss., except a few which have ξύλον, is best explained by 'a golden eagle upon a shield, raised upon a staff.' It is probable, however, that ἐπὶ ξύλῳ is a marginal gloss upon ἐπὶ πέλτης, πέλτης being used in the less common sense, found in Hesychius and Suidas, of 'spear, lance,' cp. *Cyrus*. vii.

1. 4, ἀετὸς χρυσοῦς ἐπὶ δόρατος μακροῦ ἀνατεταμένος.

13. ἐψιλοῦτο] Was gradually vacated.

14. τὰ ὑπὲρ τοῦ λόφου] What was going on beyond the hill.

16. ἅμα μὲν] The apodosis is *καὶ αὐτοὶ ἐβουλεύοντο*.

17. ἀμφὶ δόρησιν] About supper-time.

18. μεστὰς] Predicate; they were still full when they found them.

19. τότε] At the time mentioned, *i.e.* when they plundered the camp.



'near the head of a canal which he (Ammianus) distinguishes from the Nahrmalcha.' But the word 'hinc' must by all laws of construction go with both clauses. I translate the passage thus:—'At this point one branch of the river parts off, forming a copious stream, in the direction of the home-districts of Babylon, to benefit the lands and the cities around; another branch, under the name of Nahrmalcha, which by interpretation is the King's River, passes Ctesiphon.' The former may be the Euphrates itself, watering the home-country of Babylon, or it may represent another canal or series of canals, but the second clause cannot be construed otherwise than to imply that the point of divergence of the Nahrmalcha is close to Macepracta. We are thus enabled to conjecture the position of the two ends of the wall. But here we are met by a fresh difficulty. If we are right in the position we have given to Sittake, it will be hard to get the distance from the Median wall on both sides into the spaces of time which Xenophon assigns to them. And further, the distance in direct line from one river to the other even here is not more than forty miles (according to Colonel Chesney's map). The object of the wall was not, however, to protect Babylon, which had walls of its own, but to prevent the ravaging by the Medes of the rich and cultivated plain. Now, though in Xenophon's time the system of irrigation had been carried beyond the wall towards the centre of the delta (ii. 3, 10), the alluvial soil of the north-east corner of it appears to have been far the most fertile, and the most carefully cultivated, and it seems, therefore, not impossible that the solution of the difficulty of the length may be found in giving the wall first an easterly and then a northerly direction. It would thus protect the whole of the cultivated land, and the economy of space and labour was no great object to the authors of these gigantic task-works. This view would fully account for the defining clause *ἐνθα εἰσὶν αἱ διώρυγες, κ.τ.λ.*, the two branches of the wall protecting respectively the Tigris canals, and those from the Euphrates, and may possibly be confirmed by the existence of remains of a wall of bricks on the north side of Nahrmalcha, thus described by Lieutenant Bewsher (Journal of the Royal Geographical Society, vol. xxxvii. p. 169). 'A line drawn from Tel Kuneeseh to the ruins of Deir would exactly touch the ruin of a wall now called Hubl-es-Sukhr, or "line of stones" or bricks. The ruins of the wall may now be traced for about ten and a half miles, and are about six feet above the level of the soil. *It was irregularly built*, the longest side running E.S.E. for five and a half miles; it then turns to the N.N.E. two miles, then E. at one and a half miles, turning down S.S.E. for another mile and a half. An extensive swamp to the northward has done much towards reducing this wall. . . . There is a considerable quantity of bitumen scattered about, and it was probably made of bricks set in bitumen. . . . I think this must be the ruin of the wall called that of Media, which Xenophon describes: but I mention this supposition with much diffidence.' This account shows at any rate that it is



unnecessary to suppose for such a wall a direct line across from river to river.

Professor Koch has already pointed out that a wall with a southerly direction is necessary to satisfy the conditions of ii. 4. 12. See note there. Sir Henry Rawlinson has conjectured that the wall was part of the actual enceinte of Babylon, but this only creates a fresh difficulty in fixing the position of Sittake and Opis. The positions which he assigns to them will hardly tally with the distances from the Zab, which Xenophon gives.

For facility of reference I have marked on the sketch the position of the Sidd Nimrud, which many editors identify with the Median wall.

2. The trench. Its direction must of course depend upon that of the wall. Xenophon's words are not inconsistent with a north or north-west direction, but it is difficult to see why, if the wall be the Sidd Nimrud, it should not have been more directly connected with the Euphrates, supposing it to have been broken down;<sup>1</sup> and though the argument from Xenophon's silence is never very strong, his special notice of the trench would make us expect to find it mentioned again if he had passed it in the retreat.

3. The four canals. They would naturally feed the part which was most carefully irrigated, and from the difference of level must have left the Tigris much higher up. The position of the Dijeil and the Ishaki canal may be some guide as to their direction. I have not marked all four canals, but have followed Mr. Grote in supposing that two of them may have been the same as those crossed by the Greeks when they had passed the Median wall, and I have expressed in the map the belief stated in the Notes, that they are mentioned in order to show how the trench was filled with water.

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<sup>1</sup> I observe that Professor Curtius in his *History of Greece* speaks of the trench as continuing the line of the wall, and supplying the place of the part which had been broken down.

## BOOK II.

### CHAPTER I.

1. **Κύρῳ**] The ethic dative of the person concerned, not the dative of the agent : 'how Cyrus got together his Greek contingent.'

**τὰ πάντα**] At every point. See i. 10. 4.

2. **ὥς συμμίζειν**] The optative, like the Latin subjunctive after *dum*, *donec*, *priusquam*, suggests a purpose.

3. **δντων, i.e. αὐτῶν**. Cf. i. 2. 17.

**Τευθρανίας**] A town in Mysia, on the banks of the Caicus, which was given with another town, Halisarna, to Demaratus by Darius, the father of Xerxes. Demaratus was joint king of Sparta with Cleomenes I. but quarrelled with him, and, by the help of Leotychidas and the priestess of the Delphic oracle, was deposed from his place, and went into exile. He took refuge with Darius, and became his intimate counsellor. Acting on his advice, Darius passed over his two sons that were born before his accession to the throne, and bequeathed the kingdom to his younger son Xerxes. Demaratus afterwards accompanied Xerxes on his expedition into Greece, but Xerxes, headstrong and obstinate, rejected his counsels. His descendants retained the principality which had been assigned to him. (See HERODOTUS vi. 67 seq., and Books vii. and viii. *passim*.)

**τέθηκεν**] The indicative emphasises the *fact*.

**ἐν τῷ σταθμῷ**] Another instance of condensed construction. He had fled to their last halting-place, and was still there.

**τῇ ἄλλῃ**] On the next day.

**ἐπὶ Ἰωνίας**] *ἐπὶ* with names of places after verbs of motion = towards, in the direction of.

**ὅθεν περ ἦλθε** is the statement of the writer.

4. **ἀκούσαντες . . . πυνθανόμενοι**] The generals heard it at once from Procles and Glous, the soldiers heard it gradually, as it spread from one to another.

**ὥφελε μὲν Κύρος [ἦν]** Cyrus ought to have been alive, *i.e.* 'Would that Cyrus were alive!' So in Ovid—

'Debuerant fusos evoluisse suos.'

ἐπορευόμεθα ἄν] 'We should have been marching;' the continuous imperfect is not unfrequently the apodosis to the single aorist in this form of the conditional sentence (§ 53 d).

καθίσειν] This is the reading of the best MSS. The common Attic form is καθιεῖν, but Xenophon's wide travels and early banishment from Athens made him less precise in grammar and vocabulary than other Attic writers.

5. Χαρίσοφον] As the representative of Sparta. Cp. i. 4. 3.

6. ποτὸν, *i.e.* probably milk.

ξύλοις] Predicative, 'for firewood.'

φάλαγγος] Here = *acies*, their original position on the battle-field.

ἐκβάλλαν] To empty out from their quivers.

Αἰγυπτίαις] See i. 8. 9.

πέλται] Small crescent-shaped shields. Its connection with ἀμαξαι here has led to the conjecture that it may be the Persian name for some part of a chariot to which the standard was attached (cp. i. 10. 12, where in that case ξύστου should be read instead of ξύλου), but Xenophon would hardly use a common Greek word in such a sense without some explanation. The πέλται were ἐρημοί, as having no owners, the ἀμαξαι because their contents had been carried off by the king's troops (i. 10. 19).

κράτα] In an emphatic position, as unusual. See i. 5. 6, note.

7. πλῆθουσταν] See i. 8. 1.

οἱ μὲν ἄλλοι . . . ἦν δὲ] Persians,—though there was one Greek: more emphatic than εἷς δὲ Ἕλλην. Ctesias the Greek physician also claims to have been present. Plutarch rejects his account, rather inconsistently with his general tone, which is, 'Ctesias says so, and Ctesias ought to know,' because Xenophon says 'one Greek' only. But Xenophon naturally only mentions the spokesmen present.

καὶ γὰρ κ.τ.λ.] 'For he professed to be versed in Greek tactics, and in the training of heavy-armed troops,' *i.e.* he had recommended himself to Tissaphernes as one who could organise and train his barbarian forces to meet the Greeks with their own arms and their own tactics. Compare the Roman officers with Mithridates, and the native regiments in India officered by Europeans.

8. εὐρίσκεισθαι] There seems a certain irony about this, 'to throw themselves on his mercy.'

9. τοσοῦτον εἶπεν] Simply said. Why he did not say more is explained in the next sentence.

ἐξηρημένα] When the victims were slain, the entrails were taken out and examined, and from their appearance omens of good or bad luck were drawn.

10. παραδοίῃσαν] An uncommon form; generally παραδοίην.

κρατῶν] The stronger.

εἰ μὲν γὰρ κ.τ.λ.] 'For if he claims them on the score of superior strength, why need he ask for them, instead of coming and taking them?'  
 πείσας] By offering some inducement.

11. αὐτῷ is to be taken with *ἔστι*, and not only with *ἀντιποιεῖται* (as Rehdantz and others), 'for whom has he left now to contest his right to the sovereignty?'

εἰ παρέχοιεν] If they were to give you the chance.

12. Θεόπομπος] The reading of the best mss. Others read *Ξενοφῶν*. Theopompus is nowhere else mentioned, but on the other hand Xenophon, *ὅς οὔτε στρατηγὸς οὔτε λοχαγὸς οὔτε στρατιώτης ὢν συνηκολούθει* (iii. 1. 4), would hardly be a spokesman at this council of *ἄρχοντες* and *στρατηγοί*. (The speech is quoted as Xenophon's by Lord Bacon, *Advancement of Learning*, Book i. ch. vii. § 30.)

τὰ μόνα ἀγαθὰ ἡμῖν ὄντα] Note the order of the words, 'what is left to us as our single treasure.'

φιλοσόφῳ κ.τ.λ.] 'I believe you study philosophy, and it is pretty that you say: but you are much abused if you think your virtue can withstand the king's power.'—BACON, *ubi supra*.

14. ὑπομαλακίζομένους] Timid at heart.

ἔγένοντο] Indicative, in order to argue from the *actual* past to the supposed future.

ἐπ' Αἰγύπτῳ] Which had revolted in the closing years of Darius' reign, and part of which had set up independence under a king Psammetichus. See RAWLINSON'S *Ancient Monarchies*, iv. 498.

16. οἶμαι] Like our 'I think,' used parenthetically.

17. ἀναλεγόμενον] 'Being repeated.' The word in this sense is not common, and different emendations have been suggested, as *χρόνον πάντα λεγόμενον*, *δεῖ λεγόμενον*, *ἀναγγελλόμενον*, but they seem hardly necessary.

συμβουλεύω] I give advice; *συμβουλεύομαι*, I get advice given, I consult. This appeal to Greek national feeling is noticeable; though unsuccessful it shows what were the ordinary feelings that bound Greeks together, especially as against the Orientals, for whom they had such a contempt.

18. ταῦτα ὑπήγετο] 'Led on craftily in this way.'

ὑποστρέψας] Adroitly eluding his question. The word is properly used of a person pursued who turns sharp round on his pursuer, so as to double, *vulgo* 'dodging.'

19. τῶν μυρίων] The countless hopes that men cherish even on the slightest grounds. *ἐλπίς ἔστι* = *ἐλπίζετε*, and so is followed by *σωθῆναι*.

20. Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις] 'Well, that is your opinion.' 'Δὴ particula rem ponit tanquam conclusam,' Kühner. So, later, *ταῦτα μὲν δὴ ἀπαγγελοῦμεν*.

21. ὥς πολέμου ὄντος] 'Or is the message I am to take from you to imply war?'

22. ἀπεκρίθη] The common form in later Greek, but not Attic; see note on § 4.

23. οὐ διεσήμηνεν] 'He gave no distinct indication of which he intended to do;,' διὰ, as between the two courses.

## CHAPTER II.

1. οἱ δὲ παρὰ Ἀριαίου] The envoys who had been sent to Ariaeus returned from him. Προκλῆς, etc., are in what is called partitive apposition.

οὐς οὐκ ἂν ἀνασχέσθαι] The use of the infinitive in oblique relative clauses is not uncommon in Greek. It is sometimes used even in adverbial clauses, e.g. THUC. II. 102, § 7: λέγεται δὲ Ἀλκμαίωνι, ὅτε δὴ ἀλᾶσθαι αὐτὸν, τὸν Ἀπόλλω ταύτην τὴν γῆν χρῆσαι οἰκεῖν, 'When, as they say, he was a homeless wanderer.'

αὐτοῦ βασιλεύοντος] After ἀνέχεσθαι, they would not tolerate him (*lit.* hold off from him) as king.

αὐτὸς] Ἰρσε, alone, without you.

2. ὥσπερ λέγετε] sc. χρῆ ποιεῖν.

3. ἔναι] After οὐκ ἐγένετο τὰ ἔρα (Syntax, § 29 d): 'The victims were not favourable to our going against the king.' That the infinitive is virtually consecutive is seen by comparing HERODOTUS VI. 76, οὐ γὰρ ἐκαλλιέρεε διαβαίνειν νῦν with IX. 38, οὐκ ἐκαλλιέρεε ὥστε μάχεσθαι.

καὶ εἰκότως ἄρα οὐκ ἐγένετο] 'And, as it turned out, there was good reason for their not being favourable.' See I. 7. 18, note. The inference about the fact is drawn from what has been discovered since.

4. σημήνη] See I. 2. 17, note.

ὥς] As if. The enemy, if they heard the signal for rest, would be thrown off their guard, and so the army might escape unnoticed.

ἀνατ(θ)εσθε] sc. τὰ σκεύη.

τῷ ἡγουμένῳ] Neuter, the leading division.

πρὸς τοῦ ποταμοῦ] On the side nearest the river; instead of weakening their forces, by putting them inside a square.

οὐχ ἐλόμενοι] Compare Mr. Grote's remarks quoted on I. 3. 21.

6. This section is rejected by Krüger and others as a later insertion by another hand. The total of the marches mentioned by Xenophon is 84; and the total number of parasangs 517. The distance from Ephesus to Sardis is given by Herodotus as three days' journey, and the long march from Keramon Agora to Caystri Campus may account for three more (I. 2. 11, note); there still however are three days' marches to account for.

There is a little confusion in the account of the march through the Cilician Gates (i. 4. 23, note). It may be that Cyrus' army spent more time there than the usual four days from Dana to Tarsus. Koch puts the distance from Sardis to Ephesus as *four* days' march, and thinks that the *eighteen* parasangs allowed it is an under-estimate. The actual distance from Sardis to Cunaxa is estimated by Colonel Chesney as 1464 miles.

τῆς μάχης] The battle-field. In the first instance it may be taken in its usual sense, 'until the battle : ' then it would be only natural to use the same word in the second clause.

7. ἐντροθεν] At (*lit.* from) this place. It was a serious loss, for these were their only cavalry.

8. νόκτας] See i. 7. 1, note.

ἐν τάξει] So as not to be taken unprepared on any emergency.

οἱ στρατηγοί] See note on § 1.

9. καὶ λύκον] The Persians looked upon the wolf as the creature and emblem of Ahriman, the spirit of evil, and head of the Devas (cp. Scott's song in *The Talisman*). It was used by them in sacrifices, but, as Koch points out, there are no traces of wolves in Babylonia, so that Ariaeus must (if the words are genuine) have brought it with him. The other animals, the most important for human life, are mentioned in a similar solemn sacrifice in DEMOSTHENES *c. Aristocr.* p. 632, § 68, and gave their name to the equally solemn expiation-offering of the Romans, the Suovetaurilia, used when the Censor 'lustrum condidit.'

εἰς ἀσπίδα] That is, so that the blood ran into a shield, cp. AESCH. *Sept. c. Theb.* 43, ταυροσφαγούντες εἰς μελάνδετον σάκος. For the custom compare HERODOTUS iv. 70.

11. ὑπάρχει] We have no supply in hand.

κατεδαπανήσαμεν] We exhausted it all, used it all up.

μακροτέραν μὲν] Note the free use of μὲν and δέ. The strict apodosis would be ἢ δε—a longer route it is true, but one in which, etc.

12. μακροτάτους] Predicative.

οὐκ ἐτί μὴ δύνηται] οὐ μὴ with the subjunctive (some word such as *deos*, fear, being understood) gives a firm and distinct denial.

13. δυναμένη] Equivalent to.

ἀποδρᾶναι] See i. 4. 8, note.

ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, *i.e.* in a north-easterly direction (Koch), possibly more east than north.<sup>1</sup>

Mr. Grote compares the statement of the Phoenicians said to have circumnavigated Africa (HEROD. iv. 32), ὡς τὴν Διβύην περιπλώοντες τὸν ἥλιον ἔσχον ἐπὶ δεξιᾷ. 'Herodotus rejects the statement as incredible; to him a man journeying from the Red Sea to the Straits of Gibraltar must have the sun on his *left* hand, as he himself had always experienced in the north

<sup>1</sup> Bishop Thirlwall says south-easterly.

latitude of the Mediterranean or the African coast.' He adds three other reasons for rejecting the interpretation 'northward'; (1) that starting from their last encampment on the banks of the Euphrates and marching *northward*, they could not expect to come upon Babylonian villages; (2) returning practically on their own steps they would not have hit upon the enemy; (3) they would have been stopped by the undefended trench.

14. δελην] The early afternoon; below we have *ὀψέ* and *σκοταῖοι*.  
 οὐ μὴ ἔτυχον] They were marching apparently in loose order.

15. ἀλλ' ἐποξύγια νέμοιντο] But men in charge of baggage-cattle. Their not being cavalry was certain; what they were rested on the spies' report; hence the optative.

16. οὐ μέντοι κ.τ.λ.] The apodosis to *ἐπὶ μὲν*; he did not lead them against the enemy, for he knew that they were tired and famished, but still he did not swerve from his path, but led straight on; from which it appears that the king's troops lay somewhat off their route.

17. Join *σκοταῖοι προσιώντες*, and note the change of tense in *ἡλίζοντο*.

ὥστε] A good example of the two constructions; there was noise enough for them to hear, and in consequence of hearing it they really fled.  
*καὶ ἔφυγον*] Actually fled. Nothing could show more fully what the issue might have been if Cyrus' original plan had been followed.

18. ἐδήλωσε] sc. ὁ βασιλεὺς, he showed it.

19. φόβος, a panic, fear.

20. τὸν δον] The same story is told of Iphicrates, and seems to have been a standing military joke. The article implies that every one knew it was a donkey that caused all the uproar.

τὰ δπλα] The place in the camp where the arms were piled.

### CHAPTER III.

1. ἐκέλευε] Exactly our idiom, 'he was ordering them.'

3. ὥστε καλῶς ἔχεν] sc. τὸ στράτευμα, 'so that it was well arranged for a close phalanx to be seen on all sides, and for none of the unarmed to be visible.' The *φάλαγξ πυκνή* is the battle order in which each man stands about a yard from his neighbour, from spear to spear, and breast to breast, the marching order allowing double the distance.

ταῦτά ἐφρασαν] Told them to do the same, that is, to bring their picked men along with them.

4. οἵτινες ἱκανοὶ ἔσονται] 'With full powers.'

5. οὐδ' ὁ τολμήσων] 'Nor is there that man, that shall venture.' The haste of the king to send proposals for a truce showed the Greeks their strength, and led Clearchus to put on a bold front. Hence he did his best

meaning attributed to them. All that is said is that the wall is not far distant from Babylon. The materials of which the wall is built are the same with those of the walls of Babylon itself. Sir H. Rawlinson has conjectured that Xenophon's was in reality a part of the old wall of Babylon, which had been broken down in places, and suffered to fall into decay by the Persians.

13. **διόρυγας**] In all probability two of the canals mentioned in i. 7. Mr. Grote supposes that they may have flowed into the large canal called Nahr-Malcha in Colonel Chesney's map, and still be said to flow into the Euphrates, of which it was, as it were, a branch.

**ἐπεγμένην**] Bridged over: so in Latin, *pontem jungere*.

**γέφυρα** is a standing bridge.

**ἐπὶ τὴν χώραν**] Over the land.

**Σιττάκη**] About ten miles north-west of Bagdad, near Sheriat el Beidha, or the White River. This position is obtained by backward calculation of the distance from the known point of the river Zab. The difficulties of identifying the places in the valley of the Tigris are increased by the changes which have taken place in its bed.

15. **τῶν ὄπλων**] The *place d'armes*; the open space in the middle of the camp, where arms were piled.

**καὶ ταῦτα**] It is this that awakes their suspicion.

16. **δοτι**] See i. 6. 6.

17. **ἐν μέσῳ**] They were in an island formed by the Tigris, the canal which they had crossed and the main canal (the Nahr-Malcha?), into which it flowed.

18. **ἐπαρέχθη . . . ἐφοβέτο**] Mark the change of tense; the fear is the lasting result of the disquieting news.

19. **ἀκόλουθα**] Consistent, cp. the French (*in*)*consequent*.

**συνθώμεν**] The break of sequence may be kept in the English, 'we should have no place where we *can* seek refuge.' Kühner explains it by the fact that **ἐχομεν ἂν** is to a certain extent equivalent to a future; **ἂν ὦσιν** is not the protasis to **ἐχομεν ἂν**, but to the whole sentence.

22. **ὑποπέμψαιεν**] Had sent with a covert purpose.

**καὶ τῶν ἐργασσομένων ἐνότων**] There are two causal participial clauses; the first falls in with the construction (*πολλῆς καὶ ἀγαθῆς οὐσίας*); the second, as being outside it, is in the genitive absolute. Trans., 'And should obtain the necessary provisions from the land thus enclosed, for it was large and fertile, and there were men in it to till it.' This shows their fear of the oppressed Babylonians revolting. See ii. 3. 28.

**ἀποστροφῇ**] A refuge, sanctuary.

24. **τῶν παρὰ Τισσαφέρνηους**] The idea of motion is implied in the verb **ἐξήγγελλον**.

25. **Φύσκον—Ὠπίε**] By the same process by which the position of Sittake



15. ἔστιν ἰδεῖν] You can see, you generally see.  
 ἀπέκειντο] Were set aside, as not being good enough for their masters.  
 τραγήματα (τρώγω, to gnaw) ἀπετίθεισαν] They put aside preserved as sweetmeats, produced with the wine.  
 κεφαλαλγῆς] The natural effect of a rich and luscious diet, after so long a fast.

16. τὸν ἐγκέφαλον] (dulcis medulla palmarum in cacumine, quod cerebrum appellat,—PLINY), the terminal bud at the top of the palm-tree. 'By modern travellers it is called the *cabbage* of the palm; it is composed,' (says Sir Joseph Banks) 'of the rudiments of the future leaves of the palm-tree, enveloped in the bases or foot-stalks of the actual leaves, which enclose them as a light box or trunk would do. It forms a mass of convolutions, exquisitely beautiful and delicate; and wonderful to appearance, when unfolded. It is also exceedingly delicate to taste. Xenophon has justly remarked that the trees from whence it was taken withered.'—RENNELL.

τοῦτο] This dainty. Of ἐγκέφαλος, as τοῦτο in i. 5. 10 refers to μελίην.

17. τῆς β. γυναικὸς] Statira.

18. γαίτων οἰκῶ] As Satrap of Caria, he was close to Greece, and to the Greek towns of Ionia and the Hellespont.

εὖρημα ἐποιησάμην] I thought it a piece of good fortune. εὖρημα like εἰρημιον is a godsend, treasure-trove.

οὐκ ἀχαρίστως μοι ἔχαι] Impersonal—I should not fail to win gratitude.

19. ἐπεὶ Κύρον ἀπέκτανε] Artaxerxes seems to have taken the credit of having killed Cyrus with his own hand (PLUTARCH, *Artax.* 14).

20. βουλευέσασθαι] Cp. i. 2. 2 παύσασθαι, and note.

21. οὐτ' ἐπορευόμεθα] Nor were we, when we started, intending to go.

22. ἡσχύνθημεν] We were ashamed that Gods or men should see us desert him, when we had before been so ready to receive his favours; *lit.* put ourselves forward for him to benefit. The active is used in Greek as in English: 'I give you this to take care of;' the Latin uses the gerundive.

23. τῆς ἀρχῆς] ii. i. 11, note.

οὐτ' ἔστιν οὐδεν ἔνεκα] Nor have we any reason to wish.

τοῦτου οὐκ ἡττησόμεθα εἰ ποιοῦντες] We will not let ourselves be beaten by him in kind deeds.

25. εἰς] Cp. i. 7. 1. He was expected to be back *against* or *by* the next day.

ἀντιλεγόντων ὡς] Argued against it that, or protested that.

26. παρέξαι] Make, insure.

27. πορεύεσθαι] That you continue your march. The present may be explained by the fact that the march begins at once.

ἀσινῶς] Without doing any injury, taking the necessary food but nothing else.

ξεν depends on δόσαι—that you will pay for the provisions which you get.

28. δεξιὰς ἔδοσαν] The reason which induced the Persians to make this compact, apart from Tissaphernes' ultimate treachery, was mainly to get the Greeks out of Babylonia. If the king had intended to entangle his brother in a trap, in the midst of the network of canals (see note on i. 7. 15), his experience of the valour of the Greeks had shown him that these very difficulties which he had hoped to put in their way might render them dangerous to him. If the Greeks chose to settle down in a corner of the fertile plain of Babylon, it would be very hard to dislodge them. In a country so cut up with water-courses, his cavalry could not act, and the Battle of Cunaxa had shown that his native infantry were not to be relied upon. And the overtaxed natives of the plain might only be too glad to avail themselves of the strangers' help to cast off the Persian yoke. When once they are on the other side of the Tigris we shall see that things are altered.

#### CHAPTER IV.

1. πλείους ἢ ἑκοσιν] Diodorus tells us the reason of the delay. The victory at Cunaxa was celebrated by a great festival at Babylon. Tissaphernes was invested with Cyrus' satrapy and military command, and no doubt had promised in return to bring about the destruction of the Greeks. The first step was entirely to isolate them, and it is to this that the intrigues with Ariaeus are directed.

δεξιὰς ἔφερον] So in Latin 'dextram ferre.' The word δεξιὰ is quite detached from its original meaning and is taken for the pledge of which the hand clasped is the symbol.

μὴ μνησικακήσαν] Would give them an amnesty (ἀ-μνησ-τία).

2. ἥττον προσέχοντες τὸν νοῦν] 'Troubled themselves little about the Greeks; slighted and neglected them.'

προσιόντες] sc. οἱ Ἕλληνες.

3. περὶ παντὸς ἀν ποιήσασατο] 'Would give anything.'

τοῖς ἄλλοις] It is this which makes their escape important; the whole relations of Greece and Persia depend upon it, and if they are destroyed the moral superiority of Greece is gone.

ἐπάγεται] He is wheedling us into remaining.

οὐκ ἔστιν ὅπως οὐ] He is sure to—*lit.* there is no way how he can do other than—attack us.

4. ἀπο-σκάπτει] Note the preposition—he is digging trenches or building walls to bar our way.

τοσοῦτοι] So few.

5. ἐνθυμούμαι μὲν . . . ἐννοῶ δὲ] I am perfectly alive to all this, but I have to consider; a qualifying use of μὲν and δὲ, which may often be rendered by the English 'whilst.'

ἐπὶ πολέμῳ, on a war-footing; dat. of condition.

ταῦτ' ἄν] The MSS. have ταῦτα, but the opt. without ἄν is unintelligible.

δυνες] sc. φίλοι.

6. ποταμός] The position is emphatic. 'As for rivers, I do not know whether we have any other besides to cross, but at any rate we know that we cannot cross the Euphrates in the face of an opposing foe.'

8'οὖν] Setting that aside, be that as it may.

ἱππεῖς] See ii. 2. 7.

οἶόν τε] Practicable, feasible. οἶόν τε denotes moral, δύνατον physical, possibility.

7. τὰ σύμματα, helps; neuter, in order to include the natural obstacles to their retreat.

8. 'Ορόντας] Satrap of Armenia. He had married the king's daughter Rhodogune.

ἐπὶ γάμῳ] In (lawful) wedlock.

10. ὑφορώντες] Keeping an eye upon them, suspicious of them.

αὐτοὶ ἐφ' ἑαυτῶν] By themselves apart.

12. τρεῖς σταθμούς] Mr. Grote thinks they are those mentioned in ii. 2. 13, ii. 3. 14, and here. It seems more natural to count them from the start with Tissaphernes, and I do not think the difficulty is increased by it, for the journey to the provision villages was very probably out of their direct route.

Μηδίας τοίχος] See the note on i. 7. 15. The mention there of the Median wall is merely a matter of hearsay, what Xenophon was told then or afterwards of the direction of the trench which Artaxerxes had made. Here he clearly distinguishes what he had seen with his own eyes, the materials and the breadth and height of it, from that for which he had to trust to report, (ἐλέγγο) viz., its length. It is difficult to rest an argument upon Xenophon's omissions, but it is hardly conceivable that he should pass a thing twice, and mention and describe it at the second passage only. We may safely say that this was the first time that Xenophon had seen the wall. As to its direction nothing is known. It probably stretched across from the Tigris to the Euphrates, or to one of the canals which run from it.

ἐξω] i.e. on the side nearest to Babylon.

ἀπέχε] Koch strangely translates these words by—'it extended nearly as far as Babylon,' and concludes from them that this was a branch-wall, extending southwards from the main wall. As, however, it is proved that the so-called main-wall is not a wall at all, this hypothesis, with many others, falls to the ground. In any case the words would hardly bear the

meaning attributed to them. All that is said is that the wall is not far distant from Babylon. The materials of which the wall is built are the same with those of the walls of Babylon itself. Sir H. Rawlinson has conjectured that Xenophon's was in reality a part of the old wall of Babylon, which had been broken down in places, and suffered to fall into decay by the Persians.

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ἀποστροφή] A refuge, sanctuary.

24. τῶν παρὰ Τισσαφέρνης] The idea of motion is implied in the verb *ἐξήγγελλον*.

25. Φύσκον—ὦπτις] By the same process by which the position of Sittake

was determined, the site of Opis is fixed a little above a village called El Kaim, the Physcus being identified with the Nahrawan, one of the ancient canals of the Tigris, or the Nahr-al-Risas, its lower branch. The ancient bed of the Tigris at this point lay somewhat west of its present course. The ruins of old Baghdad are near the same site. After crossing the Physcus, the Greeks were in Media. The country was even then desert and barren, so that they would be greatly dependent on Tissaphernes for provisions.

26. εἰς δύο] In double file.

27. εἰς τὰς Παρυσάτιδος κόμας] Probably about three miles beyond the lesser Zab. Xenophon does not mention this river, which they must have crossed.

Κύρῳ ἐπεγγελάων] By this insult to the mother whose favourite he was. 'But as the affront and the injury were offered immediately to the queen-mother, whose formidable resentment Tissaphernes could scarcely have wished wantonly to provoke, we might rather be inclined to suspect that his real object was to point it against the Greeks.' (THIRLWALL, *Hist. of Greece*, iv. 319.)

πλὴν ἀνδραπόδων] Except the right of making them slaves.

28. Καίναί, or more correctly *Kanaí*, (? the Canneh of Ezekiel xxvii. 23), on the same site as the ruins of Kalah-Shergat, which have been in recent times explored by Mr. Layard, and are identified with Asshur, the Assyrian capital before Nineveh. This proves that they must have kept to the Tigris valley, instead of following the present route to the east of the Karachok mountains.

σχεδαίς διφθερίναις] Such rafts as are still used on the Euphrates, made of wickerwork, supported by inflated skins. Colonel Chesney travelled on one of these from Anna to Hit in the year 1831. (*Narrative of Euphrates Expedition*, pp. 70, and following.)

## CHAPTER V.

1. Ζαπάραν] The great Zab, a tributary of the Tigris immediately below Nimroud. 'The camp of Tissaphernes, dappled with its many-coloured tents, and glittering with golden arms and silken standards, probably stood on the Kordereh, between Abou-Sheetha and the Kasr. The Greeks having taken the lower road, to the west of the Karachok range, through a plain even then as now a desert, turned to the east, and crossed the spur of the mountain, in order to reach the fords of the Zab.' (LAYARD.)

2. εἰ πως δύναιτο, 'in case he might be able,' to see if he were able in any way.

3. σέ τε ὀρώ] The apodosis is not in strict sequence (which would be *ἡμᾶς δὲ ἀντιφυλαττομένους*), but the freedom of the Greek language is often shown most forcibly in such slight variations; so in the next section, *οὕτε σε αἰσθέσθαι . . . ἐγὼ τε . . .*

4. οὐδέ] (so far from attempting) not even dreaming of any such thing.

5. οἶδα] We should say, I have known, or, I have seen. *οἶδα* is generally followed by a participle; the relative is used here to avoid an accumulation of participles.

6. ἀγνοήσοντας] Misunderstandings (*γι-γνώ-σκω*).

7. πρώτον] Neuter nominative, in apposition with the sentence.

οἱ θεῶν ὄρκοι] Objective genitive, corresponding to *ὀμνύναι θεούς*, to swear by the gods.

τὸν θεῶν πόλεμον] Subjective, the war waged against him by the gods, 'the vengeance of heaven.' Note the three ways of escape, *ἀποφυγεῖν* 'to get out of reach,' *ἀποδρᾶναι* 'to get out of sight,' *ἀποστήναι* 'to get behind a bulwark.'

8. παρ' οὗς κατεθέμεθα] In whose keeping we placed the friendship between us; the word used of a deposit (*κατατίθημι* = de-pono) with a banker.

9. πᾶσα ὁδὸς] 'Every track;' *πᾶσα ἡ ὁδός*, 'the whole way.'

διὰ σκοτόν] Metaphorical, 'in the dark.' This section is made very telling by the short clauses, the repeated anaphora, and the final oxymoron of the *μεστὴ ἔρημος*.

(Anaphora [*ἀνα-φέρω*] = repetition of the same word at the beginning of each clause; oxymoron [*ὀξύ μωρόν*] = pointedly absurd, a rhetorical figure in which an epithet is attached to a word of which it is the exact opposite, as 'cruel kindness.')

10. ἑφεδρον] The technical name for the odd man, in an athletic contest. He came, fresh, to wrestle with the victor already spent by his former struggle.

Note the change in the apodosis: Is there anything else before us but, etc.

11. τῶν τότε] Of the men of his day.

ἢ Κῆρος πολέμῳ ἐχρήτο] Which Cyrus found opposed to him.

12. ἀλλὰ μὲν, but really; the sentence is interrupted, the idea being, 'we shall be able to do you good service.'

13. Μυστοὺς . . . Πισίας] See Book i. c. i. *Αἰγυπτίους*, cp. i. 8. 9, and ii. i. 14.

14. ἀναστρέφοιο] Lat. *versari*, you might conduct yourself as absolute master.

16. καὶ ἀκούων] Even to hear. Note the coldness of this beginning, 'I can trust your self-interest; you are prudent enough to see that any attack on me would endanger yourself.'

18. Join ἐπιτηδεῶν ἐπιτίθεσθαι; 'suitable for an attack.'

ἐφ' ὧν κ.τ.λ.] 'On whose banks we may settle for ourselves whatever number of you we choose to fight with.'

ταμείεσθαι] To deal out, weigh out, as a steward deals out rations to the slaves of the household, cp. THUC. vi. 18, οὐκ ἔστιν ἡμῖν ταμείεσθαι, ἐς ὅσον βουλόμεθα ἀρχειν.

διαπορεύομεν] Here only; the active of the simple verb πορεύειν, to convey, is very rarely used in Greek prose.

20. πρὸς θεῶν] See i. 6. 6, note.

21. ἀπὸρων . . . οἷτινες] A mixed construction; from ἀπὸρων . . . ἐθέλειν and ἀποροι οἷτινες ἐθέλουσι. Cp. THUC. iv. 18: σωφρόνων ἀνδρῶν, οἷτινες τὰγαθὰ ἐς ἀμφίβολον ἀσφαλῶς ἔθεντο. Similarly in English,—'it is a sign of men that are utterly helpless and shiftless, and in the very grip of despair, ay and then only of worthless men, when they are willing,' etc.

22. οὐκ ἐπὶ τοῦτο ἦλθομεν] Did we not go straight to the point?

τὸ . . . γενέσθαι explains ἔρω, my great desire, namely, to be true to the Greeks.

23. τιάραν ὀρθήν] A tall stiff cap, slightly swelling as it ascended, flat at the top, and terminating in a ring or circle which projected beyond the lines of the sides. Round it, probably near the bottom, was worn a fillet or band,—the diadem proper,—which was blue spotted with white. It was called κίδαρις. The tiara worn by the other Persians was a soft, rounded, and comparatively low cap, without any band, or else a fluted cap. See RAWLINSON'S *Ancient Monarchies*, vol. iv. pp. 155, 116, 179. By the tiara worn upright on the head Tissaphernes means that a man might easily cherish kingly thoughts, and even aspire, he hints, to the Persian throne.

24. τοιοῦτων ἡμῖν εἰς φιλίαν ὑπαρχόντων] With such solid grounds for friendship.

25. καὶ ἐγὼ μὲν γε] 'Yes, and I on my part.'

ἐν τῷ ἔμφανει may go with either ἐλθεῖν or λέξω, with practically the same meaning; 'if you will come openly,' so that there may be no bringing charges behind men's backs: or 'I will tell you before their face.'

27. φιλοφρονούμενος] Courteously.

φιλικῶς διακείσθαι τῷ Τισσαφέρνηι] 'Was on friendly terms with Tissaphernes,' the friendship being mutual; πρὸς Τισσαφέρνην would imply friendship on his part only.

28. στασιάζοντα αὐτῷ] Menon had always been jealous of Cyrus' confidence in Clearchus. The word is again a word of a city democracy; he tried to raise a party against him.

πρὸς αὐτόν] To his own side, under his own leadership.

29. πρὸς αὐτὸν ἔχεν τὴν γνώμην] 'Should be attached to him.'  
ἀντέλεγον μὴ λέναι] 'Opposed their going.' Ctesias gives a somewhat different account. According to him Clearchus was fully alive to Tissaphernes' plots, but the mass of officers and soldiers deceived by Menon compelled him to go, while Proxenus, who had already been won over to the enemy, treacherously backed up their demand. But Ctesias probably followed Menon's account, who wished to gain credit with the Persians for having betrayed them into his hands.

30. ὡς εἰς ἀγορὰν] As if to market,—and so without arms.

31. ἐπὶ ταῖς θύραις] At his quarters (i. 2. 11); ἐπὶ θύραις, at the door, outside.

32. συνελαμβάνοντο . . . κατεκόπησαν] The latter was finished at once, the former is only the beginning of what befel them.

33. ἡμφιγρόουν] 'Could not make out.' Note the position of the augment. The verb is not a compound verb, but apparently a strengthened form of ἀμφινοῦν, a derivative of the composite adjective ἀμφίνοος. (A doubly augmented form, ἡμφεγνόησα, is found in Plato, and some editors here read ἡμφεγρόουν.)

35. ἦσαν] i.e. when he was alive. Trans. 'had been.'

37. φυλαττόμενοι] With a guard, cautiously.

τὰ περὶ Προξένου] Tidings of Proxenus; the gen. because of μάθοι.

Χαρ(ισ)φος] As leader of the Laconian detachment, he was the natural one to take Clearchus' place, as in fact he afterwards did.

38. τὴν δίκην] The punishment he deserves.

καταγγέλλω = *denuntio*, give information of, denounce.

39. Join τοὺς αὐτοὺς ἡμῖν, 'When you had made an offensive and defensive alliance with us.'

ὡς ἀπολωλέκατε] An anacoluthon, as if *αὐτίκως* had not preceded. Kühner suggests *οὕτως*.

41. εἰ ἔλκε] If it is true that he was violating (*Syntax*, 53 a); must be carefully distinguished from (53 d).

φίλοι γε ὄντες] If, as you say, they are friends.

We cannot help being surprised at Clearchus' credulity, but the same stern domineering character which he showed at Byzantium (i. 1. 9, note), and opposite Charmande (i. 5. 11), shows itself here. He is impatient of opposition and rivalry, he has already quarrelled more than once with Menon, and his jealous nature<sup>1</sup> suspects whether rightly or wrongly that Menon's intimacy with Ariaeus, and his frequent conferences with Tissaphernes veil some intrigue against him, which would deprive him of the command, and put Menon in his place. He longs to get rid of his rival, and seeing, as he thinks, an opportunity of discrediting and dismissing him,

<sup>1</sup> ἀρχεσθαι δὲ ὑπὸ ἄλλων οὐ μάλα ἐθέλειν ἐλέγγο, ii. 6. 15.



hardly counts the cost. Tissaphernes convinces him by simply repeating his own arguments, and he, ready to despair of the situation if the satrap's help is withdrawn, falls into the trap. His loss was in some ways a serious one to the Greeks, but with both Clearchus and Menon in their camp, we may doubt if they would have made the *united* effort which was necessary to secure their retreat.

## CHAPTER VI.

1. Queen Parysatis did her best to alleviate Clearchus' misery in prison with the help of Ctesias, and made every effort to save his life, but Statira the wife of Artaxerxes, and her rival in influence, was too strong for her. Menon was kept in prison under torture for a year, possibly at her instigation, and then killed. The remaining four were beheaded after a short imprisonment.

ἐκ is generally taken with *ὁμολογουμένως*, 'in a way confessed by all,' but it seems better to take it separately = 'by the judgment of.' (ἐκ is used in poetry instead of *ὑπὸ*, especially after verbs of giving, as indicating the source of the gift.)

πολεμικὸς καὶ φιλοπολεμὸς ἐσχάτως] 'With a talent for a war, and a fondness for it to the last degree.'

2. παρήμεν] He remained with them fighting on their side.

διαπραξάμενος, ὥς ἰδύνατο] 'Having gained his object, as he could do;' *i.e.* his influence with them was sufficient for the purpose; or, 'in such way as he could,' implying that the way was not of the most honest.

3. Ἴσθμοῦ]—of Corinth.

πλέον] By sea, so that he could not well be stopped.

4. ἐκ τούτου θανάτωθ] 'In consequence of this he was condemned to death.'

τῶν τελῶν] The ephors, whose power was all but absolute.

ἄλλ] Where? It is not related in i. 1. 9, so that Xenophon has either made a slip of memory, or, as some suppose, the facts were mentioned in the original text of the Hellenica.

5. ῥαθυμίαν] Idleness, luxurious ease.

ἀπὸ τούτου] Thenceforth.

ἔφερε καὶ ἤγε] Pillaged and plundered: so, in Latin, *ferre et agere*, the former of movable, the latter of live stock.

6. βούλεται] Prefers: it expresses a more active feeling than *ἐθέλει*.

7. καὶ ἐν τοῖς δανοῖς φρόνιμος] And at the same time prudent in any difficulty.

καὶ ἀρχικὸς κ.τ.λ.] 'And he was credited with some gifts for command, as far as a man could have them with such a temperament as his.'

8. πιστόν εἴη = πεῖθεσθαι, not πείθειν δέοι; it is formed on the analogy of the verbal adjectives of deponent verbs.

9. ὀρᾶν στυγνὸς κ.τ.λ.] 'A man of surly countenance and harsh voice, always severe, and sometimes passionate in the punishment of offences.' But at the same time his system of punishments was deliberate.

10. φῶλιν ἀφίξεσθαι] To abstain from plundering a friendly country.  
ἀπροφασίστως] Unhesitatingly, without making any excuses in order to get off.

11. ἐν τοῖς ἄλλοις] Amongst, that is, compared with. They were so gloomy and dark that his surliness looked positively cheerful by contrast.

καὶ τὸ χαλεπὸν κ.τ.λ.] 'And his sternness seemed to be stout-heartedness in facing the foe, so that it was looked upon no longer as sternness, but as a guarantee of safety.' There is a sort of play here upon the active and passive meanings of χαλεπός, stern and unendurable, which can hardly be kept up in the English.

12. ἀρχομένους, passive, 'to be under him.'

ἐπίχαρι] Amenify of manner.

14. When there was work to be done, his men were the most serviceable.

15. ἀρχεσθαι κ.τ.λ.] This he had shown in Thrace, and at the battle of Cunaxa, where he had given the watchword without waiting for Cyrus' authority, and, above all, in his fatal jealousy of Menon.

16. Γοργύς] A distinguished professor of rhetoric, a native of Leontini in Sicily, who went about the Greek cities teaching during the Peloponnesian war. He brought in a new fashion of speaking in elaborate anti-thetic sentences, with much florid ornament.

17. συνεγένετο] Attended his lectures.

19. οὐτ' αἰδῶ οὐτε φόβον] Neither respect nor fear—the former keeping them from what would lose their captain's esteem, the latter from what would bring punishment.

τὸ ἀπεχθάνεσθαι] Unpopularity.

20. εὐμεταχειρίστῳ] Weak, easy to manage.

22. τὸ ἀπλοῦν] 'Straightforwardness and truth he looked upon as identical with folly.'

23. ὅτ' εἰ φαίη] A condition is implied. If he said he was a man's friend, it was a plain proof that he was intriguing against him.

24. μόνος ᾤετο εἰδέναι] 'He thought that he had got at the one secret which every one else had missed.'

26. τῶν ἀπαιδεύτων ἐνόμει εἶναι] 'He put down as a simpleton.'

27. *κατέλεγεν*] He put it down as . . .

*πλεῖστα δύναιτο καὶ ἐθέλοι ἀν' ἄδικαιν*] 'He had the power, and, if occasion should befall, would have the will to do them more mischief than any one else.'

29. Xenophon assigns no reason for his different fate, nor does he himself bring against him the charge of treason, which Ctesias attests. It is possible that, with Ariaeus as his friend, he may have boasted of an influence that he did not possess, and claimed the credit of having brought the Greeks into the trap, and, as Mr. Grote remarks, it is not unreasonable to see the hand of Parysatis in his torture and death.

The whole of these characters bear the marks of truth, and accord closely with the part played, especially by Clearchus and Menon, in the narrative.

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**λευρον**, τό, *more commonly in the plural τὰ λευρα*, wheat-flour.  
**ἀλήθεια**, ἡ (ἀληθής), the truth.  
**ἀληθεύω**, *v.n.*, to speak the truth, prophesy truly.  
**ἀ-ληθής**, *es, adj.* (ἀ, λήθω, λαθεῖν, to be concealed), true, real, that needs no concealment. So τὸ ἀληθές, the truth.  
**ἀληθινός**, ὁ, ὄν, *adj.*, genuine, true to its name.  
**ἀλίζω**, *v.a.* (ἀλῖς), to collect, get together.  
**ἀλλοσκομαι**, *v. dep., fut.* ἀλώσομαι, *pf.* ἐάλωκα or ἤλωκα, *aor.* ἐάλων, to be taken, caught, made prisoner; used as passive of αἰρέω.  
**ἀλλά**, *conj.* (ἄλλος), but, yet, nay (rather), why!  
**ἄλλῃ**, *adv.* (dat. sing. fem. of ἄλλος, *sc.* ὁδῶ), in another way, elsewhere.  
**ἀλλήλων** (ἄλλοι ἄλλων), *reciprocal pronoun*, of each other. (*par-allel.*)  
**ἄλλος**, ὁ, ὁ (Lat. *alius*, O. E. *elles*, E. *else*), another. Sometimes = *alter*; τῇ ἄλλῃ ἡμέρᾳ, on the next day. *With the article*, the rest of. οἱ ἄλλοι, the remainder, the rest. τῶν βαρβάρων καὶ ἄλλοις, καὶ . . ., to the barbarians generally, and, in particular . . .  
**ἄλλοτε**, *adv.*, at another time.  
**ἄλλως**, *adv.*, of ἄλλος, in another way, otherwise *than is right*, so vainly, at random.  
**ἀλόγιστος**, *on, adj.*, thoughtless, irrational.  
**ἀλφитον**, τό, *mostly in plural*, barley meal, the food of the common people.  
**ἅμα**, *adv.* (G. *sammit*), at the same time, simultaneously; *prep.* *with dat.*, together with.  
**ἅμαξα**, ἡ (*poss.* ἅμα, ἄξων, axle), a four-wheeled waggon, a waggon-load.  
**ἅμαξιτός**, ὄν, *adj.*, on which a waggon can pass. ὁδὸς ἅμαξιτός, a carriage-road.  
**ἁμαρτάνω**, *fut.* ἁμαρτήσομαι, *aor.* ἥμαρτον, to miss (a mark), to make a mistake, fail, do wrong.

**ἁμαξί**, *adv.* (ἀ, μάχη), without a fight.  
**ἀμείνων**, *on, adj.* (cp. Lat. *amoenus*), used as a *comp.* of ἀγαθός, better, braver.  
**ἀμελῶ**, *v.* (ἀμελής), to neglect (*with gen.*).  
**ἀ-μήχανος**, *on, adj.* (ἀ, μηχανή, *machina*): of things, impossible, unmanageable; of persons, at their wits' end, puzzled.  
**ἀμπελος**, ἡ, a vine.  
**ἀμύνω**, *v.a., fut.* ἀμυνῶ, to ward off; *mid.*, to defend one's-self against, retaliate, revenge one's-self upon (*with accusative*).  
**ἀμφί**, *prep.* (ἀμφω, Lat. *ambi*, G. *um*); *with gen.*, about, concerning; *with accus.*, on both sides of, around. οἱ ἀμφὶ Κύρον, Cyrus and his staff. ἀμφὶ μέσας νύκτας, about midnight. εἶναι ἀμφὶ τι, to be engaged upon a thing. (*amphibious.*)  
**ἀμφιγινώσκω** (see note on ii. 5. 33), to be in doubt, hesitate.  
**ἀμφι-λέγω**, *v.a.*, to discuss, dispute about (cp. Lat. *ambigo*).  
**ἀμφότερος**, α, *on, adj.* (*gen. in plural*), both.  
**ἀμφω**, *on, adj.*, both.  
**ἀν** (*connected with ἀνά*), in that case; used especially in the second half, or apodosis, of a conditional sentence (*Syntax*, § 53), and translated by the English conditional *should* or *would*. Also with relatives and relative particles with the subjunctive to generalise (§ 39 δ).  
**ἀνά**, *prep.*, up, up to, up in, *with accus.* ἀνὰ τὰ ὄρη, up in the hills.  
**ἀνὰ κράτος**, up to one's strength, with all one's might. *With numerals in a distributive sense*, ἀνὰ πέντε, five at a time. (*ana-logy.*)  
**ἀνα-βαίνω**, *v.n.*, to go up, *espec.* from the sea, inland. ἀναβαίνειν ἵππον, to mount. Hence  
**ἀνά-βασις**, *ews, ἡ*, a march up country, inland.  
**ἀν-αγγέλλω**, *v.a.*, to bring back a message, report.





## VOCABULARY TO BOOKS I. II.

*N.B.*—Words in brackets that follow the Greek words are kindred words in other languages, and are inserted in the hope that they may encourage a taste for philology. Words that follow the English are English words derived from the Greek, and may help to widen the pupil's knowledge of his own language, especially of its technical expressions.

The principal tenses of the older verbs will be found under the simple verb, which is marked off in the compounds by a hyphen.

The acute accent (´) on the last syllable of a word becomes grave (`) when it is not followed by a stop or comma.

### ABBREVIATIONS USED.

<i>acc.</i> , . . . . .	accusative.
<i>adj.</i> , . . . . .	adjective.
<i>adv.</i> , . . . . .	adverb.
<i>aor.</i> , . . . . .	aoist.
<i>c.</i> , . . . . .	<i>cum</i> (= with).
<i>comp.</i> , . . . . .	composition.
<i>conj.</i> , . . . . .	conjunction.
<i>dat.</i> , . . . . .	dative.
<i>dep.</i> , . . . . .	deponent.
<i>E. or Eng.</i> , . . .	English.
<i>Fr.</i> , . . . . .	French.
<i>fut.</i> , . . . . .	future.
<i>G.</i> , . . . . .	German.
<i>gen.</i> , . . . . .	genitive.
<i>impf.</i> , . . . . .	imperfect.
<i>impers.</i> , . . . .	impersonal.

<i>indecl.</i> , . . . . .	indeclinable.
<i>intr.</i> , . . . . .	intransitive.
<i>L. or Lat.</i> , . . .	Latin.
<i>mid.</i> , . . . . .	middle.
<i>O. E.</i> , . . . . .	Old English.
<i>part.</i> , . . . . .	participle.
<i>pass.</i> , . . . . .	passive.
<i>pf.</i> , . . . . .	perfect.
<i>plur.</i> , . . . . .	plural.
<i>prep.</i> , . . . . .	preposition.
<i>St.</i> , . . . . .	Stem.
<i>subst.</i> , . . . . .	substantive.
<i>sup.</i> , . . . . .	superlative.
<i>v.a.</i> , . . . . .	verb active.
<i>v.n.</i> , . . . . .	verb neuter.

### A.

Ἀγαθός, ἢ, ὄν, *adj.*, good, honest, brave.

ἀγάλλομαι, *v. mid.*, to pride one's-self.

ἀγαμαί, *v. dep.*, *aor.* ἠγάσθην (cp. ἀγῆ, wonder, ἀγαν, too much), to wonder at, admire.

ἀγαπάω, *v.a.* (ἀγαπή), to welcome, love, be contented with.

ἀγαστός, ἢ, ὄν, *adj.*, praiseworthy, admirable.

ἀγγέλλω, ἢ, a message.

ἀγγέλλω, *v.a.* (St. ἀγγελ-, *fut.* ἀγγελῶ, *aor.* ἠγγείλα), to carry a message, report, announce. (*angel*, *ev-angel-ist*.)

ἀγνωμοσύνη, ἢ, (γινώσκω), misunderstanding.

ἀγορά, ἢ (ἀγείρω, to collect), the gathering-place, place of assembly, so market-place, market. ἀγορά πλήθουσα, the time of the full market (10 to 12 A.M.). ἀγοράν παρέχειν, to provide a market. Hence ἀγοράζω, *v.a.*, to market, to buy; *mid.*, to procure.

**ἀγριος, α, ον, adj.** (*ἀγρος*, Lat. *agrestis*), wild, uncivilised, untamed.

**ἄγω, v.a.** (Lat. *ago*), *fut.* *ἄξω*, *aor.* 2. *ἡγαγον*, to drive, lead, bring, to march (of an officer leading his troops). *φέρειν καὶ ἄγειν* (to carry off booty, and drive away cattle), to plunder.

**ἀγών, ὁ, a** contest, an assembly for games, a struggle. (*agony*.)

**ἀδειπνος, ον, adj.**, supperless.

**ἀδελφός, ὁ, a** brother.

**ἀδείως, adv.**, fearlessly, securely.

**ἀ-διάβατος, ον, adj.** (*διαβαίνω*), of a river, impassable.

**ἀ-δικος, ον, adj.** (*δίκη*), unjust, wrong, harmful.

**ἀδικέω, v.n. and a.**, to be unjust, to wrong, harm, injure.

**ἀδόλως, adv.**, without guile, innocently.

**ἀ-δύνατος, ον, adj.** (*δύναμαι*), impossible.

**ἀεὶ, adv.**, always, still; *with pres. or imperf.*, from time to time.

**ἀετός, ὁ, an** eagle; a standard in the shape of an eagle.

**ἀ-θεος, ον, adj.** (*θεός*), godless, impious. (*atheist*.)

**ἄθλον, τό, a** prize in the games, so a reward, recompense. (*athletics*.)

**ἀθροίζω, v.a.**, to collect; *mid.*, to assemble, muster; from

**ἄθροος, α, ον, adj.** (*ἀ copul.*, *θρόος*, buzz of voices), in masses, crowded together. Lat. *frequens*.

**αἰδήμων, ον, adj.** (*αἰδώς*), shamefast, bashful.

**αἰδώς, οὗς, ἡ, shame**, reverence.

**αἰκίζομαι, v. dep.** (*ἀ-εὶκής*), to outrage, especially by blows and torture; *aor.* *ἠκίσθην*, used passively.

**αἰρετός, ὅς, adj.**, preferable, to be chosen; from

**αἰρέω, v.a.** (for *aor.* 2, *εἶλον* is used), to take, capture; *mid.*, to choose, prefer. (*heretic*.)

**αἶρω, v.a.**, *aor.* *ἤρα*, to raise, lift.

**αἰσθάνομαι, v. dep.** (St. *αἰσθ-*, *fut.* *αἰσθήσομαι*, *aor.* 2 *ἤσθόμην*), to feel, perceive, be aware of. (*aesthetic*.)

**αἰσχροός, ἄ, ὄν, adj.** (= *αἰδ-χροός* from *αἰδώς*), mean, ugly, dishonourable.

**αἰσχύνῃ, ἡ, shame**, disgrace.

**αἰσχύνω, v.a.**, to disgrace; *mid.*, *c. infin.*, to be ashamed; *with accus.*, to be ashamed in the sight of, e.g. *θεούς*.

**αἰτέω, v.a.**, to ask; *mid.*, to request.

**αἰτιάομαι, v. dep.**, to blame, accuse, hold a man responsible for a thing (*with gen.*).

**αἷτιος, α, ον, adj.**, causing, so blameworthy, guilty (*with gen.*).

**ἀκινάκης, ον, ὁ, a** short straight sword, poniard.

**ἀ-κινδύνως, adv.**, without risk.

**ἀκόλαστος, ον, adj.**, disorderly, undisciplined.

**ἀκόλουθος, ον, adj.** (*ἀ, κέλευθος*, a path), attending, following. (*acolyte*.)

**ἀκοντίζω, v.n.**, to shoot with a javelin.

**ἀκοντίον, τό (dim. of ἀκων)**, a javelin, short spear.

**ἀκόντισις, ὡς, ἡ, shooting** with the javelin.

**ἀκοντιστής, οὗ, ὁ, a** javelin-man.

**ἀκούω, v.a.** (St. *ἀκο-*, *fut.* *ἀκούσομαι*, *pf.* *ἀκήκοα*), to hear, listen to, obey, be subject to, *with gen. of the person*. (*acoustics*.)

**ἀκρόπολις, ὡς, ἡ (ἀκρος, πόλις, lit.** upper town), citadel, fortress.

**ἄκρος, α, ον, adj.** (St. *ἀκ-*, cp. *acies*, *acu*, E. *edge*), pointed, high. Used like the Lat. *summus*, for 'the top of.' Neut. *τὸ ἄκρον* as *subst.*, a summit, peak, hill, height.

**ἄκων, ονσα, ον, adj.** (*ἀ priv.*, *ἐκὼν*), unwilling; best translated by an *adverb*, unwillingly, against one's will.

**ἀλέξω, v.a.**, to ward off; *mid.* *with accus.*, to defend one's-self against, requite.

**ἀλέτης, ον, ὁ, (ἀλέω, to grind)**, sc. *ὄνος*, the upper millstone. It was moveable, and drawn round by asses; the under stone was called *μύλος*.

**λευρον**, τό, *more commonly in the plural τὰ λευρα*, wheat-flour.

**ἀλήθεια**, ἡ (ἀληθείης), the truth.

**ἀληθεύω**, *v.n.*, to speak the truth, prophesy truly.

**ἀ-ληθής**, *es, adj.* (δ, λήθω, λαθεῖν, to be concealed), true, real, that needs no concealment. So τὸ ἀληθές, the truth.

**ἀληθινός**, ὁ, *όν, adj.*, genuine, true to its name.

**ἀλλῶ**, *v.a. (άλω)*, to collect, get together.

**ἀλίσκομαι**, *v. dep., fut. ἀλώσομαι, pf. ἐάλωκα or ἤλωκα, aor. ἐάλων*, to be taken, caught, made prisoner; used as passive of αἰρέω.

**ἀλλά**, *conj.* (ἄλλος), but, yet, nay (rather), why!

**ἄλλῃ**, *adv.* (dat. sing. fem. of ἄλλος, *sc.* ὁδῷ), in another way, elsewhere.

**ἀλλήλων** (ἄλλοι ἄλλων), *reciprocal pronoun*, of each other. (*par-allel.*)

**ἄλλος**, ὁ, *o* (Lat. *alius*, O. E. *elles*, E. *else*), another. Sometimes = *alter*; τῇ ἄλλῃ ἡμέρᾳ, on the next day. *With the article*, the rest of. οἱ ἄλλοι, the remainder, the rest. τῶν βαρβάρων καὶ ἄλλοις, καὶ . . ., to the barbarians generally, and, in particular . . .

**ἄλλοτε**, *adv.*, at another time.

**ἄλλως**, *adv.*, of ἄλλος, in another way, otherwise *than is right*, so vainly, at random.

**ἀλόγιστος**, *ον, adj.*, thoughtless, irrational.

**ἄλφιτον**, τό, *mostly in plural*, barley meal, the food of the common people.

**ἅμα**, *adv.* (G. *sammt*), at the same time, simultaneously; *prep. with dat.*, together with.

**ἄμαξα**, ἡ (*poss. ἅμα, ἄξω*, axle), a four-wheeled waggon, a waggon-load.

**ἄμαξιτός**, *όν, adj.*, on which a waggon can pass. ὁδὸς ἄμαξιτός, a carriage-road.

**ἁμαρτάνω**, *fut. ἁμαρτήσομαι, aor. ἥμαρτον*, to miss (a mark), to make a mistake, fail, do wrong.

**ἀμαχεῖ**, *adv.* (δ, μάχη), without a fight.

**ἀμείνων**, *ον, adj.* (cp. Lat. *amoenus*), used as a *comp.* of ἀγαθός, better, braver.

**ἀμελέω**, *v.* (ἀμελής), to neglect (*with gen.*).

**ἀ-μήχανος**, *ον, adj.* (δ, μηχανή, *machina*): of things, impossible, unmanageable; of persons, at their wits' end, puzzled.

**ἀμπέλως**, ἡ, a vine.

**ἀμύνω**, *v.a., fut. ἀμυνῶ*, to ward off; *mid.*, to defend one's-self against, retaliate, revenge one's-self upon (*with accusative*).

**ἀμφί**, *prep.* (ἀμφω, Lat. *ambi*, G. *um*); *with gen.*, about, concerning; *with accus.*, on both sides of, around. οἱ ἀμφὶ Κῦρον, Cyrus and his staff. ἀμφὶ μέσας νύκτας, about midnight. εἶναι ἀμφὶ τι, to be engaged upon a thing. (*amphibious.*)

**ἀμφιγινώσκω** (*see note on ii. 5. 33*), to be in doubt, hesitate.

**ἀμφι-λέγω**, *v.a.*, to discuss, dispute about (cp. Lat. *ambigo*).

**ἀμφοτέρως**, *α, ον, adj.* (*gen. in plural*), both.

**ἀμφω**, *ον, adj.*, both.

**ἀν** (*connected with ἀνά*), in that case; used especially in the second half, or apodosis, of a conditional sentence (*Syntax*, § 53), and translated by the English conditional *should* or *would*. Also with relatives and relative particles with the subjunctive to generalise (§ 39 δ).

**ἀνά**, *prep.*, up, up to, up in, *with accus.* ἀνά τὰ ὄρη, up in the hills. ἀνά κράτος, up to one's strength, with all one's might. *With numerals in a distributive sense*, ἀνὰ πέντε, five at a time. (*ana-logy.*)

**ἀνα-βαίνω**, *v.n.*, to go up, *espec.* from the sea, inland. ἀναβαίνειν ἵππον, to mount. Hence

**ἀνά-βασις**, *ως, ἡ*, a march up country, inland.

**ἀν-αγγέλλω**, *v.a.*, to bring back a message, report.

**ἀνα-γινώσκω**, *v.a.*, to recognise, to read aloud.

**ἀναγκάζω**, *v.a.* (*ἀνάγκη*), to compel, force.

**ἀναγκαίος**, *a, ov, adj.*, of things, unavoidable, compulsory; of persons, relatives, intimate friends. *Lat. necessarii.*

**ἀνάγκη**, *ή*, necessity, fate, compulsion. With an infin. it may be translated by an adverb, or by 'one must': *τοῦτο ποιεῖν ἀνάγκη*, one must needs do this.

**ἀν-άγω**, *v.a.*, to lead up, inland, to lead back; *mid.*, to put out from land, weigh anchor, sail.

**ἀνα-λαμβάνω**, *v.a.*, to take up, take back, take with one. So *ἀναλαβὼν* may sometimes be translated 'with.'

**ἀνα-λέγω**, *v.a.*, to recount.

**ἀν-άνδρος**, *ov, adj.* (*ἀήρ*), unmanly, cowardly.

**ἀναξυρίδες**, *αι*, hose; *see i. 5. 8*, note.

**ἀνα-παύω**, *v.a.*, to make to halt, rest; *mid.*, to rest, refresh one's-self, to halt for the night, or for the mid-day rest.

**ἀνα-πείθω**, *v.a.*, to talk over, persuade, induce.

**ἀνα-πτύσσω**, *v.a.*, to unfold; *technically*, to bring columns into line; *see i. 10. 9*, note. *Cp. L. explicio, Fr. déployer.*

**ἀνάριστος**, *ov, adj.*, without break-fast.

**ἀν-αρπάζω**, *v.a.*, to pick up, seize quickly.

**ἀνα-στρέφω**, *v.a.*, to wheel round, so as to face the reverse way, to rally, to turn inland.

**ἀνα-παράττω**, *v.a.*, to throw into confusion.

**ἀνα-τείνω**, *v.a., p. pass. ἀνατέταμαι*, to hold up at full length, elevate.

**ἀνα-τέλλω**, *v.n.*, to rise (*of the sun*).

**ἀνα-τίθημι**, *v.a.*, to lay up (*of votive offerings*), to load, of baggage.

**ἀνδράποδον**, *τό*, a slave taken captive in war.

**ἀν-είπον**, *aoz. 2.* for *ἀναγορεύω*, to proclaim, give notice.

**ἀν-ερεάτω**, *v.a.*, to examine, cross-question.

**ἀνέυ**, *prep. with gen.*, without.

**ἀν-έχω**, *v.a.*, to hold up; *mid.*, to restrain one's-self, so to endure, tolerate, bear patiently; *aoz. ήρέσχομην.*

**ἀν-ήκεστος**, *ov, adj.* (*ἀ, ἀκέομαι*), irremediable.

**ἀνήρ**, *ό, gen. ἀνδρός*, a man, as distinguished from a woman or child, or as one who is capable of bearing arms. In the plural as a courtesy title, like the *Fr. Messieurs*, *e.g. ἄνδρες στρατιῶται.*

**ἄνθρωπος**, *ό, ή*, a man or woman, a human being, as distinct from a brute. (*phil-anthropy.*)

**ἀνθρωπίνος**, *ή, ου, adj.*, human.

**ἀνιάω**, *v.a.*, to harass, annoy.

**ἀν-ίστημι**, *v.a.*, to stir, make to get up; *mid. and perf.* and *aoz. 2 act.*, to get up, rise, from table, or to speak in an assembly, to start, of soldiers breaking up their camp.

**ἀν-ίσχω**, *v.* (*see ἀν-έχω*), to rise, of the sun.

**ἀνodos**, *ή*, a march inland.

**ἀ-νόητος**, *ov, adj.* (*νοέω*), silly, foolish.

**ἀντ-αγοράζω**, *v.a.*, to buy in exchange.

**ἀντ-ακούω**, *v.a.*, to hear in reply.

**ἀντί**, *prep. (with gen.)*, instead of, opposite, against, in preference to. (*anti-dote.*)

**ἀντι-λέγω**, *v.n.*, to speak against, oppose.

**ἀντιος**, *a, ov, adj.* (*ἀντί*), opposite to, contrary, to meet (like *Lat. obvius*).

**ἀντι-παρασκευάζομαι**, *v. dep.*, to make counter-preparations.

**ἀντι-πάσχω**, *v.n.*, to suffer retaliation, to be repaid for one's deeds. (*antipathy.*)

**ἀντι-ποιέομαι**, *v. mid.*, to lay claim to, contest another's right to (*with gen.*).

**ἀντι-στασιάζω**, *v.n.*, to be member of a rival faction, be political opponent.

ἀντι-στασιότης, ὁ, a member of a rival faction, an opponent.  
 ἀντι-τάττω, *v.a.*, to draw out, range in battle, against; *c. dat.*  
 ἀντι-φύλαττομαι, *v. mid.*, to be on the watch against.  
 ἀντρον, τό, (Lat. *antrum*, Milton's *antries* vast), a cave, grotto.  
 ἀνυστός, ὄν, *adj.* (ἀνύτω), achievable, possible.  
 ἄνω, *adv.*, *comp.* ἀνωτέρω, *sup.* ἀνωτάτω, upwards, inland.  
 ἀξίνη, ἡ, an axe, hatchet.  
 ἄξιος, α, ὄν, *adj.* (ἄγω, to weigh), worth, worthy, deserving.  
 ἄξιόν, *v.a.* (ἄξιος), to think worthy, think right, claim, demand.  
 ἄξων, ὁ, an axle (of a wheel).  
 ἀσπλος, ὄν, *adj.* (σπλα), unarmed, without heavy armour.  
 ἀπ-αγγάλλω, *v.a.*, to bring back tidings.  
 ἀπ-αγορεύω, *v.a.*, to forbid; *v.n.*, to faint, grow exhausted, *pf.* ἀπέληκα.  
 ἀπ-άγω, *v.a.*, to lead away.  
 ἀπαίδευτος, ὄν, *adj.*, unformed, rude.  
 ἀπ-αίτω, *v.a.*, to demand back, ask payment of.  
 ἀπ-αλλάττω, *v.a.*, to release; *mid.*, to free one's-self from, get rid of, come off. *ὡς μείον* ἔχων ἀπηλλάγη, when he came off with the worst of it.  
 ἀπαλος, ἡ, ὄν, *adj.*, weak, tender.  
 ἀπ-αμείβομαι, *v. mid.*, to reply.  
 ἀπ-αντάω, *v.n.*, to meet (*with dat.*).  
 ἀπαξ, *adv.*, once.  
 ἀπαρασκευάστος, ὄν, *adj.*, unprepared, unfurnished.  
 ἀπας, ασα, αῖ, *adj.*, all together.  
 ἀπειθέω, *v.n.*, to disobey, be disloyal to (*with dat.*).  
 ἀπ-εἶμι, *v.n.* (εἶμι, *sum*), to be away, distant, absent.  
 ἀπ-εἶμι, *v.n.* (εἶμι, *ibo*), to go away, withdraw.  
 ἀπ-εἶπον, *aor. 2*; ἀπέληκα, *perf.*  
*See ἀπαγορεύω.*  
 ἀπειρος, ὄν, *adj.*, inexperienced.  
 ἀπ-ελαύνω, *v.a.*, to drive off, repel; *abs.* (sc. στρατὸν or ἵππον), to march, ride off.

ἀπ-έρχομαι, *v. dep.*, to depart, go away.  
 ἀπ-εχέσσομαι, *v. dep.* (ἐχθος), to be hated, unpopular.  
 ἀπ-έχω, *v.a.*, to hold away, keep off; *v.n.*, to be distant, keep away; *mid.*, to abstain from (keep one's hands off).  
 ἀπ-ήλθον, *2 aor.*, for ἀπέρχομαι.  
 ἀπιστέω, *v.n.*, to disbelieve, distrust (*with dat.*).  
 ἀπιστία, ἡ, mistrust, faithlessness.  
 ἀπιστος, ὄν, *adj.* (ἀ, πιστός), faithless, untrustworthy.  
 ἀπλοῦς, ὄν, *adj.*, simple, straightforward.  
 ἀπὸ (*prep. with gen.*) (Lat. *ab*, Germ. *ab*, Eng. *of, off*), away from, from, proceeding from; with, *of instrument or means*, cp. i. i. 9. ἀφ' ἵππου, on horseback. ἀπὸ τοῦτου, henceforth.  
 ἀπο-βαίνω, *v.n.*, to step off, depart, land from a ship, to turn out, be fulfilled (cp. Lat. *evenio*).  
 ἀπο-βιβάζω, *v.a.*, to land.  
 ἀπο-βλέπω, *v.n.*, to look aside.  
 ἀπο-γινώσκω, *v.a.*, to decide against, give up a design (*with gen.*).  
 ἀπο-δείκνυμι, *v.a.* (St. *δεικ-*, cp. *δείξις*, in-*dex*), to point out, show forth, declare, appoint.  
 ἀπο-διδράσκω, *v.a.* (St. *δρα-*, *ful.* -δράσω, *aor.* -έδραν), to steal away, run away unperceived.  
 ἀπο-δίδωμι, *v.a.*, to give back, repay; *mid.*, to get one's-self paid for, to sell (*with acc.*).  
 ἀπο-δοκεῖ, *v. impers.*, it seems unadvisable. *τυγί*, one resolves not to.  
 ἀπο-θνήσκω, *v.n.*, to die, be slain; ὑπὸ τίνος, as if it were a passive of ἀποκτείνω.  
 ἀπό-κειμαι, *v. dep.*, to be laid aside, set apart, as *perf. pass. of ἀποτίθημι*.  
 ἀπο-κλίνω, *v.n.*, to diverge, turn out of the way.  
 ἀπο-κρίνομαι, *v. mid.*, to reply, answer.  
 ἀπο-κρύπτω, *v.a.*, to hide away, conceal. (*apocryphal.*)

ἀ-χάριστος, *ον*, *adj.*, unpleasant, thankless. οὐκ ἀχάριστα, not without charm.

ἀχαρίστος, *adv.*, ἔχειν, to be unrequited, to get no thanks.

ἀχθεομαι, *v. dep.*, *fut.* ἀχθέσομαι, *aor.* 2 ἤχθθην, *aor.* 1 ἤχθθην, to be annoyed, pained, vexed.

ἀχρῖς, or ἀχρῖς οὐ, *conj.*, until.

ἀψίνθιον, τό, wormwood (French *absinthe*).

B.

Βάθος, *εὖς*, τό, depth.

βαθύς, *εἰς*, ὁ, *adj.*, deep.

βαίνω, *v. n.* (St. βα-, *fut.* βήσομαι, *pf.* βέβηκα, *aor.* 2 ἔβην), to go, walk, step, march. (*acro-bat.*)

βακτηρία, ἡ, a walking-stick, staff, wand.

βάλανος, ἡ, a stone fruit—in the *Anabasis* the date of the palm.

βάλλω, *v. a.* (St. βαλ-, *fut.* βαλῶ, *pf.* βέβληκα, *aor.* 2 ἔβαλον, *aor.* 1 *pass.* ἐβλήθην, *cp.* our *bold*), to throw, hurl; *with accus. of the person, and dative of the thing*, to pelt. *ol* ἐκ χειρὸς βάλλοντες, the javelin-men.

βάπτω, *v. a.* (St. βαφ-, *fut.* βάψω), to dip; *cp.* *baptize*.

βαρβαρικὸς, ὁ, *όν*, *adj.*, barbarous, foreign. τὸ βαρβαρικόν, the *native* troops of Cyrus, as distinguished from the *Greek*.

βαρβαρικῶς, *adv.*, in a language other than Greek; here, 'in Persian.'

βάρβαρος, *ον*, *adj.* (probably like Lat. *balbus*, a stammerer), a foreigner, one who does not talk Greek. It was applied by the Greeks to all foreigners, in the same way as the Saxons called the British 'Welsh.' In the plural it may often be translated 'the natives.'

βαρέως, *adv.* of βαρύς, heavily, with disgust or annoyance. βαρέως φέρειν, to take a thing ill; Lat. *gravius ferre*. (*bary-tone*).

βασίλεια, ἡ, a kingdom, kingly rank.

βασίλειος, α, *ον*, *adj.*, royal, belonging to a king. Hence τὰ βασίλεια (*sc.* δώματα), the king's palace.

βασίλευς, ἑως, ὁ, a king. Without the article, or with the epithet μέγας, it is the king of Persia.

βασίλευω, *v. n.*, to be a king; *with the gen.*, to rule over, sway.

βασίλικός, ὁ, *όν*, *adj.*, king-like, fit for, or belonging to a king. (*basilica.*)

βέβαιος, α, *ον*, *adj.* (βα-, βαίνω), steadfast, firm, to be relied upon.

βέλτιστος, ὁ, *ον*, *adj.* (used as superlative of ἀγαθός), the best, bravest.

βελτίων, *ον*, *adj.* (comparative from the same root), better, braver, preferable.

βία, ἡ (Lat. *vis*), strength, might, violence. βίᾳ, by force, *and so* in spite of one's-self. βίᾳ τῆς μητρὸς, in spite of his mother.

βιαίως, *adv.*, violently.

βίκος, ὁ (a Semitic word), a wine-jar, flagon.

βίος, ὁ (Lat. *vivere*, Eng. *quick*, *wick*), life, livelihood, means of living. (*bio-graphy.*)

βλάβη, ἡ, hurt, injury.

βλακύνω, *v.* (*cp.* μαλακός, Lat. *mollis*), to be lazy, unenergetic.

βλάπτω, *v. a.* (St. βλαβ-, *cf.* βλάβη, *fut.* βλάβω), to impede, injure, damage.

βλέπω, *v. a.*, to see, look upon.

βοάω, *v. n.* (Lat. *boare*, *fut.* βοήσομαι), to cry aloud, shout; *tr.* to call for.

βοήθεια, ἡ (from βοή, the cry for help), help, succour.

βοηθῶ, *v.*, to come to a person's help, to succour, rescue.

βουλεύω, *v. a.*, to plan, counsel, devise; *mid.* βουλεύομαι, to determine with one's-self, resolve.

βούλομαι, *v. dep.* (Lat. *volo*, Ger. *wollen*), to wish, desire—*esp.* *with infinitive*.

βοῦς, βοός, ὁ, ὁ, (Lat. *bos*, *cp.* *bovine*), an ox, cow, heifer. β. ὑφ' ἀμάξης, a draught ox.

**βραδέως**, *adv.*, slowly.

**βραχύς**, *εἰς*, *adj.*, short. (*brachy*-logy.)

**βρέχω**, *v.a.*, to wet; *mid.*, to get wet.

**βωμός**, *ὁ*, an altar.

## Γ.

**Γάμος**, *ὁ*, a wedding, marriage (*bi-gam-y*).

**γάρ**, *conj.* (*γε ἄρα*), for, (connecting two clauses, when the latter gives the reason for the former). It may sometimes be translated by *since*. Sometimes it gives a reason for what is not mentioned, but is understood by the hearer, especially in conversations.

**γαστήρ**, *τρός*, *ἡ*, the stomach, belly. (*gastro*-nomy.)

**γε**, an enclitic particle of emphasis, which may often best be translated by a vocal stress on the word to which it is attached; in other cases by *at least*, *at any rate*. In conversation it often assents to the last speaker's words, with some limitation or qualification which it introduces—*yes*, *and . . .* or *yes*, *but . . .* (*cp.* ii. 5. 25).

**γείτων**, *ονος*, *ὁ*, a neighbour.

**γέλω**, *v.* (*fut.* *γελάσομαι*), to laugh.

**γέλω**, *ωτος*, *ὁ*, laughter.

**γενεά**, *ἡ*, birth. (*genea*-logy.)

**γένος**, *ους*, *τό* (*Lat.* *genus*, *E.* *kin*, *kind*), birth, race, family.

**γέρον**, *τό*, a wicker shield—oblong in shape, and covered with raw hide.

**γερο-φόρος**, *ὁ*, a soldier armed with this shield; so *γεροφόροι* is light-armed troops.

**γεύω**, *v.a.*, to give, to taste; *mid.*, to taste, partake of (*c. gen.*).

**γέφυρα**, *ἡ*, a bridge. *γ. ζευγνύει*, to build a bridge.

**γῆ**, *ἡ*, land (as opposed to sea, and as a division of the earth's surface), ground. *κατὰ γῆς*, underground. (*ge*-ography, *ge*-ology.)

**γῆ-λόφος**, *ὁ* (*γῆ*, *λόφος*, a crest), a hillock, height, mound.

**γίγνομαι**, *v. dep.* (*St.* *γεν-*, *cp.* *γένος*, *fut.* *γενήσομαι*, *pf.* *γέγονα* and *γεγέννημαι*, *aor.* *ἐγενόμην*; *Lat.* *gigno*), to be born, to come into being, to arise, to become, to be made, to take place. *οὐκ ἐγένετο τὰ ἱερά*, the omens were not favourable (did not come off).

**γινώσκω**, *v.a.* (*St.* *γινω-*, *Lat.* *(g)nosco*, *Eng.* *know*, *fut.* *γνώσομαι*, *pf.* *ἔγνωκα*, *aor.* *2* *ἔγνω*, *imper.* *γῶσθι*), to observe, recognise, learn, understand, judge, decide. (*Gnostic.*)

**γνώμη**, *ἡ*, judgment, opinion, decision, disposition.

**γόνυ**, *γόνατος*, *τό*, (*Lat.* *genu*, *Eng.* *knee*), the knee.

**γοῦν** (a particle compounded of *γε οὖν*, at any rate, certainly, decidedly).

**γράφω**, *v.a.* (*St.* *γραφ-*, *fut.* *γράψω*), to write, to paint, to put in writing. (*auto-graph.*)

**γυμνάζω**, *v.a.* (*γυμνός*, *lit.* to make a person strip), to exercise, train. (*gymnastic.*)

**γυμνής**, *ἦτος*, *ὁ*, a light-armed soldier; i. 2. 3, note.

**γυμνός**, *ἡ*, *ὄν*, *adj.*, naked, bare; then lightly clad (wearing only the under garment, without the outer coat or shawl).

**γυνή**, *γυναικός*, *ἡ* (*A.S.* *cwen*; *Eng.* *quean* and *queen*), a woman, lady, wife. (*miso-gynist.*)

## Δ.

**Δακρύω**, *v.a.* (*δάκρυ*, *Lat.* *lacruma*, earlier *dacruma*), to weep.

**δαπανάω**, *v.a.*, to spend.

**δαρεικός**, *ὁ*, a Persian gold coin (*daric*). See note on i. 1. 9.

**δασμός**, *ὁ* (*St.* *δα-*, *datw.* to divide), tribute, revenue.

**δασύς**, *εἰς*, *ὁ*, *adj.*, thick-grown, shaggy, thickly wooded.

**δέ**, *conj.* (connected with *δέ*, *δύο*), in the second place; *μὲν . . . δέ*, firstly . . . secondly; on the one hand . . . on the other; *or*, *in contrasts*, whereas . . . yet. As



a simple conjunction it may be translated by *and*, *but*, *now*.

**δεῖ**, *v. impers., c. acc.*, it is necessary; *δεῖ ταῦτα ποιεῖν*, one must do this; *with the dative*, it is the duty of; *with the genitive*, there is need of, there is a lack of, one wants.

**δεῖω**, *v. a. (perf. δέδωκα, δέδια)*, to fear.

**δελη**, *ή*, *sc.* ὥρα, the afternoon.

**δεινός**, *ή*, *όν*, *adj.* (δέος, fear), fearful, terrible; *then* extraordinary, strange; *also* clever, for cleverness can make men feared. *Phrases*: *δευὰ πάσχειν*, to be fearfully treated. *ἐν δεινοῖς*, in difficulties. *δεινὸς λέγειν*, a clever speaker, 'a terrible fellow to speak.'

**δειπνέω**, *v. n.*, to take the evening meal, to sup.

**δειπνον**, τό, the evening meal, taken about sunset. It was the chief meal of the day. The *ἀριστον* and the *δειπνον* correspond respectively to the *djéjeuner* and the *dinner* of France and Italy.

**δέκα**, *adj. indecl.*, ten. (*deca-logue*.)

**δένδρον**, τό, (*dat. pl. δένδρεσι*), a tree.

**δεξιός**, *ά*, *όν*, *adj.* (St. *δεκ-*, cp. Lat. *dexter*, *index*, and the Greek *deiknumi*), on the right hand (the pointing hand); *and*,—as omens which appeared on the right hand were deemed favourable,—*lucky*, propitious, of good omen. *ή δεξιά*, *sc.* χεῖρ, the right hand. *τὸ δεξιὸν*, *sc.* κέρας, 'the right wing.' Hence

**δεξιά**, *ή*, a pledge, compact, agreement. Compare our phrase, 'Give me your hand upon it,' and the Latin *dextram mittere*.

**δέρμα**, *ατος*, τό, (δέρω, to flay), skin, hide, leather.

**δεσπότης**, *ου*, *ό* (cp. Lat. *potior*, *potis*, *possum*), a master as opposed to a slave, an absolute ruler, an owner. (*despot*.)

**δεῦρο**, *adv.*, hither, *also* used as an imperative for 'come hither.'

**δεύτερος**, *α*, *ον*, *adj.*, second. (*Deutero-nomy*.)

**δέχομαι**, *v. dep., pf. δέδεγμαι, aor. 1 ἐδεξάμην*, to receive, accept, entertain; *of an army*, to hold their ground before, to stand an attack.

**δέω**, *v. n.*, to fail of (*with infin.*).

**δέομαι**, *mid. (fut. δεήσομαι, aor. ἐδεήθην)*; *with gen. of thing*, to feel one's want of, to need, require; *with gen. of person*, to beg, request.

**δή**, a particle which gives greater preciseness to the words which it follows, especially to words of time and place. *ἐναυθα δή*, just at this point. It also serves to connect clauses, where the latter is the natural sequence of the former, and may then be translated *so*. With the imperative it adds force to the command: *ἀγε δή*, come now!

**δηλος**, *η*, *ον*, *adj.*, visible, open, plain, evident. It is used with the participle for its complement, and may best be translated by a separate clause, or by an adverb, *e.g.* *δηλος ἦν ὁ Κύρος σπεύδων*, it was evident that Cyrus was hastening, or Cyrus was evidently hastening. *Syntax*, § 59.

**δηλώω**, *ωσω*, *v. a.*, to show, make plain, delare.

**διά**, *prep.* (connected with *dis* as *between* with *twain*, *two*), through.

*With gen.*, through, *of place or time*; *by way of*, *of manner*; *by means of*, *of instrument*.

*With acc.*, through, on account of.

*Phrases*: *διὰ φιλίας λέγειν τι*, to be by way of friendship with a man, to be on friendly terms with him. *διὰ ταχέων*, with speed.

**διαβαίνω**, *v. a.*, to pass through, wade through, cross.

**διαβάλλω**, to traduce, slander, accuse falsely. Lat. *diabolus*, our devil.

**διάβασις**, *ως*, *ή*, a ford, passage.

**διαβατός**, *α*, *ον*, *adj.* (*διαβαίνω*), that has to be crossed.

**διαβατός**, *ή*, *όν*, *adj.*, that can be crossed, passable.

**εἶμι**, *v. subst.* (St. *ēs*-, Lat. *(e)sum*, Eng. *is*), *imp.* *ἦν*, *ἦσθα*, to be, exist; *partic.* *ὢν*, *ὄντος*. *Phrases*: *τῷ ὄντι*, in reality. *τὰ ὄντα*, the actual state of things. *ἔστιν* of (there are those who, Lat. *sunt qui*), some. *ἔστιν ὅτε* or *ἔσθ' ὅτε*, sometimes. *ἔστι*, it is possible.

**εἶμι**, *v.* (St. *l*-, Lat. *ire*), *imp.* *ἔει*, to go, march. The present is used in a future sense.

**εἰπερ**, *conj.* (strengthened form of *ei*), if at least, if so be that.

**εἰπον**, *v.*, *aor.* 2 (St. *Fen*-, Lat. *vōc-o*), used as *aorist* for *λέγω* or *φημί*, to say; *with infin.*, to command.

**εἰρήνη**, *ἡ*, peace.

**εἰς**, *prep.*, *with accus.*, to, into, against, for, of destination, with a view to, with regard to. *Phrases*: *εἰς νύκτα*, towards night-fall. *εἰς χίλιους*, about a thousand. *εἰς δύναμιν*, to the best of one's power.

**εἰς**, *μία*, *ἓν*, *adj.*, one.

**εἰσάγω**, *v.a.*, to bring in, introduce.

**εἰσβάλλω**, *v.a.*, to throw in; *abs.* (*sc.* *στρατιάν*), to invade, enter; of rivers, to empty itself, to run into.

**εἰσβολή**, *ἡ*, a pass, entrance, an invasion.

**εἰσαίμι**, *v.* (*εἶμι*), to enter; of thoughts, to come into one's mind.

**εἰσελάττω**, *v.a.*, to march, ride into.

**εἰσερχομαι**, *v. dep.*, to come in, enter.

**εἰσομαι**, *fut.* of *οἶδα*, *g.v.*

**εἰσπηδάω**, *v.n.*, to jump into.

**εἰσπίπτω**, *v.n.*, to break into, rush into.

**εἰσω**, *adv.*, within. It is used with the *gen.* like a preposition, *Syntax*, § 25.

**εἰτα**, *adv.*, then, next, thereupon.

**ἐκ**, before a vowel *ἐξ*; *prep.* with *gen.*, out of, from, from among. *Phrases*: *ἐξ ἀριστερᾶς*, on the left. *ἐκ τούτου*, after this, upon this. *ἐξ ἀπροσδοκήτου*, unexpectedly. *ἐξ ἴσου*, equally, fairly. *In composition*, away, out, outright.

**ἐκαστος**, *η, ον, adj.*, each.

**ἐκάστοτε**, *adv.*, on each occasion.

**ἐκατέρωθεν**, *adv.*, from each side.

**ἐκατέρωσθε**, *adv.*, to each side, each way, of two.

**ἐκατόν**, *indecl. adj.*, a hundred. (*hecatomb.*)

**ἐκβάλλω**, *v.a.*, to throw out, empty out, discharge, eject.

**ἐκδέρω**, *v.a.* (G. *zehren*, E. *tear*), *aor.* *ἐξέδεира*, to flay, strip off the skin.

**ἐκεῖ**, *adv.*, there, yonder.

**ἐκεῖνος**, *η, ον, demonstrative adjective*, that, yonder; used also as a pronoun, he, she, it. *ἐπ' ἐκεῖνα*, beyond, on the other side (*c. gen.*).

**ἐκκαλύπτω**, *v.a.*, to unveil, uncover, *cp. i.* 2. 16, note.

**ἐκκλησία**, *ἡ* (*ἐκκαλέω*), an assembly of citizens, used also for the assembly of citizen soldiers. See *i.* 3. 2, note. (*ecclesiastic.*)

**ἐκκλίνω**, *v.n.*, to turn aside; of an army, to waver, take to flight. (*de-cline.*)

**ἐκκομίζω**, *v.a.*, to bring out, get out.

**ἐκκόπτω**, *v.a.*, to cut down, fell.

**ἐκκυμαίνω**, *v.a.*, to wave out of the straight line, surge forward; applied to an army charging, to get out of line.

**ἐκλέγω**, *v.a.*, to pick out. (*eclectic.*)

**ἐκλείπω**, *v.a.*, to leave, abandon, *οἰκίαι*; *intr.*, to melt, disappear. (*eclipse.*)

**ἐκπίνω**, *v.a.*, to drink off, quaff, drain.

**ἐκπίπτω**, *v.n.*, used as a passive of *ἐκβάλλω*, to be driven out, banished; also of *ἐκκόπτω*, of trees, to be felled.

**ἐκπλέω**, *v.n.*, to sail out of harbour, to sail away.

**ἐκπλήττω**, *v.a.*, to strike, especially to strike with fear, panic, to drive out of one's senses.

**ἐκποδών**, *adv.*, out of the way.

**ἐκφέρω**, *v.a.*, to carry out, bring forward, relate.

**ἐκφεύγω**, *v.a.*, to escape, get away.

**δοκέω**, *v.a.* (*fut.* δόξω, *pf. pass.* δέδογμαι), to think, resolve; *most used, however, in an intransitive sense*, to appear, seem good to, be resolved. ἔδοξε τοῖς στρατιώταις, the soldiers resolved. τὰ δόξαντα, the resolutions that were adopted. Hence

**δόξα**, *ή*, opinion, reputation, glory. (*ortho-doxy.*)

**δορκάς**, **ἄδος**, *ή* (δέρκομαι, to see clearly = the bright-eyed), the gazelle.

**δορπιστός**, *ὁ*, supper-time.

**δούρυ**, **ατος**, **τό**, a spear.

**δοῦλος**, *ὁ*, a slave, vassal.

**δουπέω**, *v.n.*, to make a clashing noise, rattle, as by beating spears against metal shields.

**δοστος**, *ὁ*, noise, clatter.

**δραμεῖν**, *aor. 2 inf.*, used for τρέχω, to run.

**δρεπανηφόρος**, *ον*, *adj.*, scythe-bearing. See i. 7, 9, note.

**δρέπανον**, **τό**, a scythe, sickle.

**δρόμος**, *ὁ* (δραμεῖν), running. δρόμῳ, *of infantry*, at the double, *of cavalry*, at the gallop. (*hippo-drome.*)

**δύναμαι**, *v. dep.* (*fut.* δύνησομαι, *aor.* ἠδυνήθη), to be able, powerful, influential. Oftenest with the infinitive, but also absolutely, or with an accusative of extent. τοῖς πλείστοις δυναμένοις, to those who had the most influence. Also, to be equivalent to, be worth, ὁ σίγλος δύναται ἑπτα ὀβολούς.

**δύναμις**, **εως**, *ή*, strength, power, influence, military force. (*dynamics.*)

**δυναστής**, *ὁ*, a potentate, ruler. (*dynasty.*)

**δυνατός**, *ή*, *όν*, *adj.*, strong, powerful, capable, possible.

**δύο**, *adj.*, two.

**δύω** and **δύνω**, *v.a.* and *v.n.*, to enter, sink, set (*of the sun*), also *middle* in the neuter sense.

**δυσ-πόρευτος**, *ον*, *adj.*, hard to travel along, hardly passable.

**δύσπορος**, *ον*, *adj.*, hard to pass.

**δώδεκα**, *adj. indecl.*, twelve.

**δώρον**, **τό**, a gift, present, bribe.

## E.

**ἐάν**, *ήν*, *conj.* (*el an*), if, if ever, with the subjunctive only. Syntax 53 b, 39 b.

**ἐαυτοῦ**, *ης*, *οῦ*, *contr.* αὐτοῦ (*ἐο αὐτοῦ*), reflexive pronoun of the third person, of himself, herself, itself.

**ἐάω**, *v.a.*, *fut.* ἐάσω, *imp.* ἐών, *aor.* ἐάσα), to allow, permit, let be; with the negative, οὐκ ἐάω, to hinder, forbid.

**ἐγγίγνομαι**, *v. dep.*, to arise in.

**ἐγγύθεν**, *adv.* (ἐγγύς), from near, near.

**ἐγγύς**, *adv.* (*comp.* ἐγγυτέρω and ἐγγύτερον; *sup.* ἐγγυτάτω, ἐγγύτατα), near; with numerals, nearly.

**ἐγ-κλειστός**, *adj.*, set on, prompted. **ἐγκεφαλός**, *ὁ*, the cabbage, or heart of the terminal bud of the palm-tree. See ii. 3, 16, note.

**ἐγκρατής**, *ἐς*, *adj.*, master of, in possession of.

**ἐγω**, **ἐμοῦ**, *pron.* (*G. Ich, O.E. Ik*), I. **ἐγ-ωγε**, I myself, I for my part.

**ἐθελοντής**, *οῦ*, *ὁ*, a volunteer; used sometimes as an adjective, τοὺς ἐθελοντὰς φίλους, self-attached friends.

**ἐθέλω**, *v.* (*fut.* ἐθελήσω), to be willing, consent.

**ἔθνος**, *eos*, **τό**, a tribe, nation. (*heathen, ethno-logy.*)

**εἰ**, *conj.*, if. See Syntax, § 53. *εἴτε* . . . *εἴτε*, whether . . . or. *εἰ τις*, any one who. *εἰ μή*, unless.

**εἶδον**, *v.*, *aor. 2.* (*St. Fid., Lat. video, G. wissen, Eng. wit*), *inf.* ἰδεῖν. Used as *aor.* of ὁράω, to see, *perf.* ὦδα *q.v.* εἰδῶ, εἰδώς, εἰδέναί, see ὦδα.

**εἰκάζω**, *v.a.* (*eikós*), to liken, conjecture.

**εἰκός**, **ὅτος**, **τό**, (*neut. partic., from εἰκα*), that which is likely, reasonable, natural.

**εἰκοσι**, *adj.* (*Felkosi, Lat. viginti*), twenty.

**εἰκότως**, *adv.*, naturally.

εἰμί, *v. subst.* (St. *ἐς*-, Lat. (*e*)*sum*, Eng. *is*), *imp.* ἦν, ἦσθα, to be, exist; *partic.* ὢν, ὄντος. *Phrases*: τῷ ὄντι, in reality. τὰ ὄντα, the actual state of things. ἔστιν οἱ (there are those who, Lat. *sunt qui*), some. ἔστιν ὅτε or ἔσθ' ὅτε, sometimes. ἔστι, it is possible.

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ἐκάστοτε, *adv.*, on each occasion.

ἐκατέρωθεν, *adv.*, from each side.

ἐκατέρωσε, *adv.*, to each side, each way, of two.

ἐκατόν, *indecl. adj.*, a hundred. (*hecatomb.*)

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ἐκ-δέρω, *v.a.* (G. *zehren*, E. *tear*), *aor.* ἐξέδειρα, to flay, strip off the skin.

ἐκεῖ, *adv.*, there, yonder.

ἐκεῖνος, *ή, ον, demonstrative adjective*, that, yonder; used also as a *pronoun*, he, she, it. ἐπ' ἐκεῖνα, beyond, on the other side (*c. gen.*).

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ἐκ-πλήττω, *v.a.*, to strike, especially to strike with fear, panic, to drive out of one's senses.

ἐκποδών, *adv.*, out of the way.

ἐκ-φέρω, *v.a.*, to carry out, bring forward, relate.

ἐκ-φεύγω, *v.a.*, to escape, get away.

ἰκῶν, οὔσα, ὄν, *adj.*, willing; with a verb it may be best translated, willingly, gladly.

ἐλάττων, ὄν, *adj.* (comp. of ἐλαχὺς = μικρός), smaller, less.

ἐλαύνω, *v. a.* (St. ἐλα-, fut. ἐλῶ, pf. ἐλήλακα, aor. ἤλασα, aor. pass. ἤλαθην), to drive, drive out, banish; *abs.* (sc. ἵππον or ἄρμα), to ride, drive. (*elastic.*)

ἐλάφειος, ὄν, belonging to deer. τὰ ἐλάφεια, *sc.* κρέα, venison.

ἐλέγχω, *v. a.*, to convict, examine, put to proof.

ἐλεῖν, *v. a.*, to cry ἐλεεῦ, the war-cry with which the charge began, to hurrah.

ἐλευθερία, ἡ, freedom.

ἐλεῖν, *aor. 2, infin.* of ἐλεύθω, used for ἐρχομαι, *q. v.*

Ἑλληνικῶς, *adv.*, in Greek.

ἐλπίς, ἰδος, ἡ, hope, expectation.

ἐμ-αυτοῦ, ἡς, reflexive pronoun of the first person, of myself.

ἐμ-βαίνω, *v. n.*, step in, to embark, go on board a ship; *abs. or with eis and accus.*

ἐμ-βάλλω, *v. a.*, to throw to, put before (χρῶν), inflict (πληγὰς); *abs.* (sc. στρατόν), to invade, with *eis and accus.*

ἐμός, ἡ, ὄν, *adj.*, my, mine.

ἐμ-πείρως, *adv.*, with experience.

ἐ, ἔχειν, to be personally acquainted with. (*empiric.*)

ἐμ-πίπλημι, *v. a.*, to fill, satisfy.

ἐμ-πίπτω, *v. n.*, to fall upon, *c. dat.*; to fall in with, *eis, c. accus.*

ἐμ-πλεως, ὢν, *adj.*, full; *Synt.*, § 26 a.

ἐμ-ποιέω, *v. a.*, to create in. θάρσος ἐμποιεῖν τινί, to inspire a man with courage. ἐμποιεῖν ὥς, to create a conviction that.

ἐμπόριον, τό, a mart, commercial sea-port. (*emporium.*)

ἐμ-προσθεν, *adv.*, in front; οἱ ἐμ-προσθεν, the van; of time, before.

ἐμ-φανής, ἐς, *adj.* (φαίνω), open, visible.

ἐν, *prep., c. dat.* (Lat. and Eng. *in*), in, between, among, on, at, during. ἐν ὁπλοῖς, under arms. ἐν ᾧ *sc.* χρόνῳ, whilst. ἐν τῷ ἐμφανεί, openly.

ἐν-άντιος, α, ὄν, *adj.*, facing, opposite, contrary.

ἐνδεia, ἡ, want, poverty.

ἐνδέκατος, ἡ, ὄν, *adj.*, eleventh.

ἐν-δηλος, ἡ, ὄν, *adj.*, plain, evident; used like δηλος, with participles, evidently.

ἐν-δύω, *v. a.*, to put on; *mid.*, to put on one's-self; *pf. act.*, to be clothed in.

ἐνεδρεύω, *v. a.* (ἐνέδρα), to lay an ambush, lie in wait for.

ἐν-εimi, *v. n.*, to be in, *abs. or with ἐν and dat.*

ἐνεκα, ἐνεκεν, *prep. with gen.* (generally following its case), on account of, for the sake of.

ἐνθα, *adv.*, there, where; with verbs of motion, thither, whither; of time, thereupon.

ἐνθαδε, *adv.*, here, hither, there.

ἐνθεν, *adv.*, whence, from which.

ἐν-θυμέομαι, *v. dep.*, to notice, ponder over.

ἐνιαυτός, ὁ, a year.

ἐνιοι, α, α, *adj.* (ἐνι=ἐνεστω, α), some.

ἐνίοτε, *adv.*, sometimes.

ἐννέα, *adj. indecl.*, nine.

ἐνενήκοντα, *adj. indecl.*, ninety.

ἐν-νοέω, *v. a.*, to think of, reflect upon, consider, perceive.

ἐν-οικέω, *v. n.*, to dwell in.

ἐν-οράω, *v. a.*, to see in. πολλὰ ἐνορώ, I see many things involved in it.

ἐν-οχλέω, *v.*, to annoy, disturb (*c. dat.*).

ἐνταῦθα, *adv.*, there, thereat, then, thereupon.

ἐντείνω, *v. a.* to stretch out at, to inflict. πληγὰς (Lat. *plagam intendere*).

ἐν-τελής, ἐς, *adj.*, in full.

ἐντερα, τὰ, bowels.

ἐντεῦθεν, *adv.*, thence, from that time, from that cause.

ἐν-τίθημι, *v. a.*, to put into, inspire; *mid.*, to put on board ship.

ἐντιμος, ὄν, *adj.*, held in honour; *adv.* ἐντιμῶς.

ἐντος, *adv.*, within; also used as preposition with the genitive. *Syntax*, § 25.

ἐν-τυγχάνω, *v.*, to light upon, fall in with (*c. dat.*).

**ἕξ**, *adj. indecl.*, six.  
**ἐξ-αγγέλλω**, *v. a.*, to send out a report of.  
**ἐξ-άγω**, *v. a.*, to lead out. **ἐξήχθη** διώκειν, he was carried away, tempted, to pursue.  
**ἐξ-αίρω**, *v. a.*, to take out, set apart, remove; *mid.*, to choose, select.  
**ἐξ-αίτω**, *v. a.*, to demand, request the delivery of something; *mid.*, to beg off. Lat. *exoro*.  
**ἑξακισ-χίλιοι**, *adj.*, six thousand.  
**ἑξακόσιοι**, *adj.*, six hundred.  
**ἐξ-απατάω**, *v. a.*, to utterly deceive, cheat.  
**ἐξ-ελαύνω**, *v. a.*, to drive out; *intr.*, to ride out, march out.  
**ἐξ-έρχομαι**, *v. dep.*, to come out, go out, to battle.  
**ἐξ-εστι**, *v. impers.*, it is allowed, possible, *with dative of person and infin.*; **ἐξόν**, *accus. abs.*, when it was in his power.  
**ἐξέτασις**, *ews, ἡ*, a review, muster of troops.  
**ἑξήκοντα**, *adj. indecl.*, sixty.  
**ἐξ-ικνέομαι**, *v. dep.*, to reach, *with gen.* (*Syntax*, § 23), or *with els and accus.*  
**ἐξ-ίστημι**, *v. a.*, in *aor. 2* **ἐξέστην**, *intr.*, to stand out of the way.  
**ἐξ-οπλίζομαι**, *v. mid.*, to arm one's-self completely.  
**ἐξ-οπλισία**, *ἡ*, a complete arming, so a muster under arms.  
**ἔξω**, *adv.*, outside, without, beyond, *with gen.* See *Syntax*, § 25.  
**ἐπ-αγγέλλομαι**, *v. mid.*, to promise.  
**ἐπ-αινέω**, *v. a.*, to praise, commend.  
**ἐπ-εγγελάω**, *v.*, to mock at, ridicule, spite, insult (*c. dat.*).  
**ἐπεί**, *conj.*, when, after that (Lat. *postquam*), since; *Syntax*, § 52.  
**ἐπειδάν** (**ἐπειδή** *adv.*), *conj.*, after that, as soon as, whenever, *used only with the subjunctive*.  
**ἐπειδή**, *conj.*, since, when once, forasmuch as; *Syntax*, § 52.  
**ἐπ-εμ**, *v.*, to be upon, over. **γάφυρα ἐπ'ἦν**, there was a bridge over it.  
**ἐπείπερ**, *conj.*, since, inasmuch as.  
**ἔπειτα**, *adv.*, further, then, next,

secondly. **ὁ ἔπειτα χρόνος**, the subsequent, or the future, time.  
**ἐπήκοος**, *ον, adj.*, within hearing. *els ἐπήκοον*, to hearing distance.  
**ἐπ'ἦν**, *conj.* (**ἐπεὶ** *adv.*), whenever (*with subjunctive*).  
**ἐπ'ί**, *prep.*, upon.

*With gen.*, upon, on the borders of; *with verbs of motion*, towards, in the direction of; *of time*, at, in the time of; *with numerals*, in military tactics, so many deep, **ἐπὶ τεττάρων**, in fours, four deep; **ἐπὶ κέρως**, in column (really in the direction of the wing).

*With dat.*, upon, close to, immediately after, over, *of command*, or depending upon, in the power of; with a view to, on condition of. **ἐπὶ τούτοις**, on the top of this, in consequence of this.

*With accus.*, upon, towards, over, *of distance*, to or for, *of aim*.

*In composition*, upon, towards, against, over.

**ἐπ-βουλεύω**, *v.*, to plot against (*with dat.*).

**ἐπι-βουλή**, *ἡ*, a plot, intrigue.

**ἐπι-δείκνυμι**, *v. a.*, to show off. **τὸ στρατεύμα**, to parade; *mid.*, to display, show off one's qualities.

**ἐπι-διώκω**, *v. a.*, to pursue after.

**ἐπιθυμέω**, *v.*, to set one's heart upon a thing, desire, covet (*with gen. or infin.*, or *accus. and infin.*).

**ἐπιθυμία**, *ἡ*, desire, longing.

**ἐπ-κάμπτω**, *v.*, to wheel (*of an army*).

**ἐπ-κίνδυνος**, *ον, adj.*, dangerous (*c. dat.*).

**ἐπ-κρύπτω**, *v. a.*, to conceal; *mid.*, to keep secret.

**ἐπ-λέγω**, *v. a.*, to say in addition, to add. (*epilogue*.)

**ἐπ-λείπω**, *v. n.*, to run out, fail, *of supplies* (sometimes *with accus. of person*); *v. a.*, to leave behind; *mid.*, to let one's-self be left behind.

**ἐπιμέλεια**, *ἡ*, care, attention. **τινός**, *for or to a thing*.

**ἐπιμελόμαι**, *v. dep.*, to care for, take care of.

**ἐπ-νοέω**, *v.*, to devise.

**ἐπιορκέω**, *v.*, to perjure one's-self, swear falsely. *θεούς*, by the gods.  
**ἐπιορκία**, *ή*, perjury.  
**ἐπιορκος**, *ον, adj.*, perjured.  
**ἐπι-πίπτω**, *v.n.*, to fall upon (*with dat.*).  
**ἐπί-πονός**, *ον, adj.*, toilsome, laborious.  
**ἐπίρ-ρυτος**, *ον, adj.*, watered.  
**ἐπι-σιτίζομαι**, *v. dep.*, to procure provisions, forage.  
**ἐπισιτισμός**, *ος*, foraging, provisions.  
**ἐπι-σκοπέω**, *v.a.*, to overlook, inspect. (*episcopal.*)  
**ἐπίσταμαι**, *v. dep.*, to know; *with infin.*, to know how.  
**ἐπίστασις**, *ως, ή*, a halt.  
**ἐπιστάτης**, *v.*, to be *ἐπιστάτης*, or commander-in-chief.  
**ἐπιστήμων**, *ον, adj.*, skilled in (*with gen.*).  
**ἐπιστολή**, *ή*, commission, letter. (*epistle.*)  
**ἐπιστρατεία**, *ή*, a march against *some one*, (*c. gen.*) an attack.  
**ἐπι-στρατεύω**, *v.*, to march against, make war upon (*with dat.*).  
**ἐπι-σφάττω**, *v.a.*, to slay on the top of another.  
**ἐπι-τάττω**, *v.*, to order, dictate to, commission.  
**ἐπιτήδεος**, *ον, adj.*, fit, proper, deserving. *ὁ ἐπιτήδεος*, a friend.  
**τὰ ἐπιτήδεα**, provisions.  
**ἐπι-τίθημι**, *v.a.*, to lay upon (*with dat.*); *mid.*, to set upon, attack. (*epithet.*)  
**ἐπι-τρέπω**, *v.a.*, to put in a man's hands, give over, leave to a man's discretion. (*Accus.* of thing, *dat.* of person.)  
**ἐπι-τυγχάνω**, *v.*, to light upon (*c. dat.*).  
**ἐπι-φαίνομαι**, *v. mid.*, to appear; *aor. 2 ἐπέφανη*. (*epiphany.*)  
**ἐπι-φέρομαι**, *v.*, *mid.*, to rush upon.  
**ἐπί-χαρις**, *ι, adj.*, agreeable. *τὸ ἐπίχαρι*, charm of manner.  
**ἐπιχειρέω**, *v.a.*, to undertake, attempt.  
**ἐπι-χωρέω**, *v.n.*, to advance.  
**ἐπομαι**, *v. dep.* (*St. σεπ., L. sequor, aor. ἐσπόμην, imp. εἰπόμην*), to follow, pursue.

**ἑπτα**, *adj. indecl.* (*Lat. septem, G. sieben, E. seven*), seven.  
**ἑπτακαίδεκα**, *adj. indecl.*, seventeen.  
**ἐργάζομαι**, *v. dep., imp. ἐργαζόμεν*, to work. *οἱ ἐργαζόμενοι*, labourers (*esp. of field-labour*).  
**ἔργον**, *τό*, (*St. Ferg., G. werk*), work, deed, duty. It is opposed to *λόγος* as doing to talking, and, like our own word *action*, it is used of a military engagement. (*en-ergy.*)  
**ἐρημία**, *ή*, solitude. (*hermit.*)  
**ἐρημος**, *ον, adj.*, deserted, solitary, unprotected; *with gen.*, without.  
**ἐρίζω**, *v.a.* (*St. ἐριδ-, cp. ἐρις, strife*), to strive, vie.  
**ἐρμηνεύς**, *έως, ὁ*, an interpreter.  
**ἐρομαι**, *v. dep.*, to ask (a question).  
**ἐρβόμενος**, *adv.*, spiritedly, vigorously.  
**ἐρμα, ατος, τό**, defence, barrier.  
**ἐρμυνός**, *ή, ὄν, adj.*, naturally fortified, strong.  
**ἐρχομαι**, *v. dep.* (some tenses supplied by stem *ἐλνθ-*, viz., *fut. ἐλεύσομαι, pf. ἐλήλυθα, aor. ἦλθον*, for *ἦλυθον*), to come, or go.  
**ἐρῶ**, verb used as future of *φημι*, λέγω, I will say; *pf. ἐερηκα.*  
**ἔρωσ, ὠτος, ὁ**, love, desire. (*erotic.*)  
**ἐρωτάω**, *v.a.*, to ask, question.  
**ἔσθ' ὅτε**; see *εἰμι*.  
**ἐσθίω**, *v.a.* (*St. ἐδ-, fut. ἐδομαι, Lat. edo, G. essen*), to eat. The *aor.* is supplied by *St. φάγ-, ἐφαγον.*  
**ἔστε**, *conj.*, until.  
**ἐσχατος**, *η, ὄν, adj.*, last, furthest, extreme.  
**ἐσχάτως**, *adv.*, in the last degree.  
**ἔσωθεν**, *adv.*, from within.  
**ἕτερος**, *α, ὄν, adj.*, one of two, generally = *Lat. alter*, the other, sometimes, another. *Plur., α* second set of.  
**ἔτι**, *adv.*, still, further.  
**ἐτοίμος**, *η, ὄν, adj.*, ready, at one's disposal.  
**ἔτος, εος, τό**, (*Feros, cp. Lat. vetus*), a year.  
**εὖ, adv.**, well, prosperously.  
**εὐδαιμονία**, *ή*, good fortune, prosperity.

**εὐδαίμων**, *v.a.*, to deem or call happy, congratulate (cp. Fr. *féliciter*).

**εὐδαίμων**, *ov, adj.*, lucky, fortunate, prosperous, rich.

**εὐαδής**, *es, adj.*, good-looking, handsome.

**εὐέλπης**, *i, gen. υῖος*, hopeful, confident.

**εὐεργασία**, *ῆ*, a kindness, a good action.

**εὐεργέτης**, *ov, ὁ*, a benefactor.

**εὐήθεια**, *ῆ*, simplicity, folly.

**εὐήθης**, *es, adj.* (*ῆθος*, whence our *ethics*), simple, and hence foolish, (cp. our *simpleton* and *silly*).

**εὐθέως**, *adv.*, immediately.

**εὐθύτροπον**, *adv.*, straight on, direct.

**εὐμεταχείριστος**, *ov, adj.*, that can be easily managed.

**εὐνοία**, *ῆ*, good-will, friendliness, *τινός*, for a person.

**εὐνοϊκῶς**, *adv.*, kindly.

**εὐνοὺς**, *ovv, adj.*, well-intentioned, kindly, friendly.

**εὐοπλος**, *ov, adj.*, well-armed.

**εὐπετῶς**, *adv.* (*εὐπετής*, from *εἰ* and *πίπτω*, to fall), lightly, easily.

**εὐπορος**, *ov, adj.*, easy to travel upon.

**εὐπρακτος**, *ov, adj.*, easy to accomplish.

**εὕρημα**, *ατος, τό*, a windfall, god-send, (as we say, a 'great find').

**εὕρισκω**, *v.a.* (St. *εὕρ*, *fut.* *εὕρήσω*, *pf.* *εὕρηκα*, *aor.* *εἕρον*), to find; *mid.*, to earn, win.

**εὕρος**, *εος, τό*, breadth.

**εὕτακτος**, *ov, adj.*, in good order, orderly, well-disciplined.

**εὕταξις**, *ῆ*, good order, good discipline.

**εὕτολμος**, *ov, adj.*, brave, bold.

**εὕτυχῶ**, *v.n.*, to be lucky, fortunate.

**εὕχη**, *ῆ*, a prayer, wish, vow.

**εὕχομαι**, *v. dep.*, to vow, pray, desire.

**εὕωδης**, *es, adj.* (*ὀζω*), fragrant, sweet.

**εὐώνυμος**, *ov, adj.*, left. *τὸ εὐώνυμον κέρας*, the left wing. The word is an instance of what is called euphemism. The left hand was

the side for all evil omens, and hence the bad meaning attaching to the Lat. *laevus* and *sinister*, the latter of which we also have adopted. To avoid using this word of ill-omen, the left was called 'that of the lucky name,' just as the Furies were called *Εὐμένιδες*, 'the kindly goddesses.'

**ἑφῆσπος**, *ὁ*, the odd man in a wrestling match. If the number of combatants was uneven, the odd man that was left remained till the end of the contest, and then, himself fresh, contested the victory with the final victor of the pairs. *E.g.*, if there were seven combatants, there would be three pairs and an *ἑφῆσπος*. After the first ties there will be three victors. Two of these contend, and the victor contends with the third, and whichever of these proves superior wrestles with the *ἑφῆσπος*. The word may be translated, *a dangerous opponent*.

**ἑφ-ίπομαι**, *v. dep.*, to follow after, pursue.

**ἑφ-ίστημι**, *v.a.*, to set over, to make to halt, to pull up (a horse); *mid.* and *pf.* and *aor.* 2 *act.*, to be set over or upon, to halt.

**ἑφ-οδος**, *ῆ*, approach, advance.

**ἑφοροί**, *οί*, a committee of five officers, who practically were supreme in the government of Sparta.

**ἐχθρά**, *ῆ*, enmity, hostility.

**ἐχθρός**, *ᾶ, ὅν, adj.*, hostile, hateful.

**ἐχυρός**, *ᾶ, ὅν, adj.* (*ἐχω*), strong.

**ἐχω**, *v.a.* (St. *σεχ*, *imp.* *εἶχον*, *fut.* *ἐξω* and *σχήσω*, *pf.* *ἐσχηκα*, *aor.* *ἐσχον*), to hold, have, contain, have in one's power, hold back, restrain. *Intrans.*, to be in a certain state, which is indicated by an adverb, *e.g.* *καλῶς ἔχειν*, to be going on well, *ἐμπειρῶς ἔχειν*, to be well-informed about; *mid.*, to cling on to; so *ἐχόμενος*, *c. gen.* next to.

**ἐψητός**, *ῆ, ὅν, adj.*, cooked, sodden.

**ἔψω**, *v.a.*, to cook, seethe.



ἔως, *ή, gen.* ἔω, dawn, morning.  
 ἔως, *conj.*, whilst, until. See *Synt.*  
 § 52 c.

## Z.

ζᾶω, *v.a., imp.* ζῆν, to live.  
 ζεύγνυμι, *v.a.* (St. ζυγ-, Lat. *jugum*,  
 G. *joch*, E. *yoke*), to yoke, fasten  
 together. ζ. γέφυραν, to throw a  
 bridge across.  
 ζηλωτός, *ή, όν*, enviable.  
 ζητέω, *v.a.*, to seek, ask for.  
 ζώνη, *ή*, a girdle. See i. 4. 9, note.  
 (Torrid Zone.)

## H.

ή, *conj.*, or, or else. After com-  
 paratives, than.  
 ή, *adv.*, certainly, truly. ή μήν,  
 surely, *esp.* with the infin. after  
 verbs of swearing or promising.  
 ήγεμών, όνος, ό, a guide, leader.  
 (*hegemony.*)  
 ήγούμαι, *v. dep.*, to lead, guide, to  
 take the lead, to think, deem.  
 οί ήγούμενοι, the vanguard.  
 ήδαιν; *see* οἶδα.  
 ήδώς, *adv.*; *comp.* ήδιον, *sup.*  
 ήδιστα, pleasantly, gladly.  
 ήδη, *adv.*, already, at once; with  
 comparatives, even.  
 ήδομαι, *v. dep.* (άδ-, *see* ήδύς), to  
 rejoice, take pleasure.  
 ήδονή, ή, pleasure, delight.  
 ήδύς, εια, ύ, (R. άδ-, for σΨαδ-, L.  
*suadeo, suavis*, for *suad-vis*), sweet  
 to the taste, agreeable, pleasant.  
 ήκιστα, *adv.*, in the least degree,  
 and so, like the Lat. *minime*, not  
 at all, by no means.  
 ήκω, *v.a.*, to arrive, be come. The  
*impf.* ήκον is used almost as an  
*aorist*, I came. αύτίκα ήξω, I will  
 be back presently.  
 ήλεκτρον, τό, electrum—a mixture  
 of four-fifths gold and one-fifth  
 silver.  
 ήλβατος, *ον, adj.*, steep.  
 ήλθιος, *ον, adj.*, foolish, stupid,  
 silly.  
 ήλικία, ή, age, *esp.* the age of first  
 manhood, prime of life.

ήλικιώτης, *ον, ό*, one of the same  
 age, contemporary.  
 ήλιος, ό, the sun. (*helio-type.*)  
 ήμελημένως, *adv.* of ήμελημένος, *psi.*  
*part. pass.* of άμελέω, carelessly,  
 neglectedly.  
 ήμέρα, ή, a day. (*eph-emeral.*)  
 ήμέτερος, α, *ον, adj.*, our.  
 ήμι-βρωτος, *ον, adj.*, half-eaten.  
 ήμι-δαρεικόν, τό, a half daric. See  
 δαρεικός.  
 ήμι-δεής, *ες, adj.*, with the half  
 wanting.  
 ήμισυς, εια, υ, *adj.*, half; *Syntax*,  
 5 c.  
 ήμι-οβόλιον, τό, a half-obol (about  
 ½d.).  
 ήνεσχόμην; *see* άντέχω.  
 ήν, = έάν, *q.v.*  
 ήνίκα, *conj.*, when.  
 ήνιόχος, ό (ήνία, reins), a charioteer,  
 driver.  
 ήνπερ, *conj.*, a strengthened form  
 of ήν.  
 ήπερ, *dat. fem.* of δσπερ, as.  
 ήσυχή, *adv.*, quietly.  
 ήσυχία, ή, rest, quiet. ήσυχίαν  
 άγειν, to be at peace.  
 ήττάομαι, or ήσώδομαι, *v. dep.*, to  
 be weaker, to be worsted, beaten,  
 to be inferior to, *c. gen.*  
 ήττον, or ήσσον, *comparative adv.*,  
 less.

## Θ.

θάλαττα, or θάλασσα, ή, the sea.  
 θάνατος, ό, (St. θαν-, *see* θνήσκω),  
 death. επί θανάτῳ, as condemn-  
 ing him to death.  
 θανατώ, *v.a.*, to put to death,  
 condemn to death.  
 θαρράλως, *adv.*, boldly, confidently.  
 θαρρέω, *v.π.*, to be bold, confident,  
 of good heart.  
 θαρσύνω, *v.a.*, to encourage, cheer.  
 θάπτον, *adv.*, *comp.* of ταχέως, more  
 quickly, sooner.  
 θαυμάζω, *v.π.*, to wonder, be sur-  
 prised; *v.a.*, to wonder at, admire.  
 θ. τί τινος, to wonder at a thing  
 in a man.  
 θαυμάσιος, α, *ον, adj.*, wonderful,  
 admirable.

θαυμαστός, ἡ, ὄν, *adj.*, strange, wonderful.

θεάομαι, *v. dep.*, to gaze upon, to witness with one's own eyes. (*theatre.*)

θεός, α, ον, *adj.*, divine, divinely ordered, providential.

θέλω, *v.* (cp. ἐθέλω), to be willing, wish, consent.

θεός, ὁ and ἡ, a god or goddess. σὺν τοῖς θεοῖς, God helping me. τὰ τῶν θεῶν, sacrifices, religious ceremonies. (*theo.-logy.*)

θεραπεύω, *v.a., lit.* to be servant to, so to pay court to, tend, foster. (*therapeutics.*)

θεράπων, οντος, ὁ, a free-born servant, attendant—like the squire to a knight in the middle ages.

θέω, *v.n.* (St. θυ-, *fut.* θέσσομαι), to run, to run in a race.

θεωρέω, *v.a.* (θεωρός, the representative of a city, at a festival), to look at, view, inspect. (*theory.*)

θηράω, *v.a.* (θήρα, θήρ), to hunt, chase.

θηρεύω, *v.a.*, to hunt, to lay a trap for.

θηρίον, τό, (*dim. of θήρ*), a beast of chase, a wild beast, game.

θνήσκω, *v.n.* (St. θαν-, θνα-, *fut.* θανοῦμαι, *pf.* τέθνηκα, *aor.* ἔθανον), to die, be slain, or put to death.

θόρυβος, ὁ, (cp. Lat. *turba*), disorder, tumult, uproar.

θρόνος, ὁ, a seat, a royal seat, throne.

θυγατήρ, ἡ, (G. *tochter*), a daughter. θυμόμαι, *v. mid.*, to be angry with, *c. dat.*

θύρα, ἡ, a door, *esp.* the door of the king's palace, so the court or the headquarters of the king or his chief officers; cp. the 'Supreme Porte' for the Court of the Sultan of Turkey, and the Biblical expression, 'sitting in the gate.' ἐν ταῖς θύραις αὐτοῦ, at his very doors.

θύω, *v.a.*, to offer in sacrifice; *with dat.*, of the god, and *accus.*, of the offering; *mid.*, θύομαι, to have a sacrifice made; *esp.* to

sacrifice, in order to take the auspices, so to take the auspices; *with the infin.*, ii. 2. 3, λέγει, about going.

θώραξ, ἄκος, ὁ, a breastplate, or coat of armour. It covered the upper half of the body, back and front, to the waist.

θωρακίζομαι, *v., mid.*, to put on a breastplate. τεθωρακισμένοι, wearing coats of mail.

## I.

ἰάομαι, *v. dep.*, to heal. τραῦμα, to dress a wound.

ιατρός, ὁ, a physician, surgeon.

ἰδεῖν; *see* εἶδον.

ἴδιος, α, ον, *adj.*, one's own, private, personal, peculiar. (*idiom.*)

ἰδιότης, ητος, ἡ, peculiarity.

ἰδιώτης, ου, ὁ, a layman, private person. The word, like our *layman*, is negative; in the army it implies a private, as opposed to an officer; in the state, a private citizen, as opposed to a magistrate. (*idiot.*)

ἰδρώω, *v.n.*, to sweat.

ἱερός, ὁ, ὄν, *adj.*, sacred, dedicated to the gods. So τὰ ἱερά, the sacrificial victims, the offerings.

ἵημι, *v.a.*, to set in motion, to start, send off, to let fly at, (τῇ ἀξίῳ, with his hatchet); *mid.*, to hasten, press forward.

ἱκανός, ἡ, ὄν, *adj.* (St. *ik-*, as in *ικνέομαι*, *lit.* reaching its aim), sufficient, complete, competent, fit, capable.

ἄλῃ, ἡ, a squadron of horse, generally 64 in number, arranged four deep.

ἵνα, *conj.*, in order that; *Syntax*, § 50.

ἵππασία, ἡ, riding.

ἵππεύς, ἑως, ὁ, a horseman, horse-soldier; *in plur.*, cavalry.

ἵππικός, ἡ, ὄν, *adj.*, of horse or cavalry. ἵππικὴ δύναμις, a cavalry force.

ἵππόδρομος, ὁ, a circus, or course for horse-racing. (*hippodrome.*)

ἵππος, ὁ (L. *equus*), a horse; *in plur.*, cavalry, as we say, 'the horse.'

ἴσος, ἡ, ὄν, *adj.*, equal, fair, even, level. *ἐν ἴσῳ*, evenly, without breaking line.

ἵστημι, *v.a.* (St. *στα-*, with *redupl.*, for *σίστημι*, cp. Lat. *sto* and *sisto*, *fut.* *στήσω*, *pf.* *ἔστηκα*, *plur.* *ἐσθήκειν*, *aor.* 1 *ἔστησα*, *aor.* 2 *ἔστην*). *In the pres.*, *fut.*, and 1 *aor. active*, to set up, bring to a stand, make to halt; *in perf. and aor. 2 active*, and *in mid.*, to stand, halt, keep one's ground, be placed. (*statical.*)

ἱστῖον, τό, (*dim.* of *ἱστός*), a sail.

ἰσχυρός, ὁ, ὄν, *adj.*, strong.

ἰσχυρός, *adv.*, very, exceedingly, violently.

ἰσχύς, ὅς, ἡ, strength, force.

ἴσως, *adv.*, fairly, perhaps, may be, I dare say.

ἰχθύς, ὅς, ὁ, a fish. (*ichthyology*).

ἰχνίον, τό, *diminutive* of

ἰχνός, εὖς, τό, a track, footstep.

ἰών, ἰόντος, *partic.* of *εἶμι*, to go.

## K.

καθ-ἕξομαι, *v. dep.* (St. [σ]εδ-, Lat. *sedeo*, G. *sitzen*), to sit down, to sit still, to encamp.

καθ-εἶδω, *v.n.*, to go to sleep.

καθ-ἡδυνάθω, *v.a.* (*ἡδύς*, *πάθος*), to spend on one's own enjoyment, squander.

καθ-ήκω, *v.n.*, to come down, reach down. *Impersonally*, *c. dat.*, it becomes a man, is his duty.

κάθ-ημαι, *v. dep.* (*ἡμαι*), to sit, halt, be encamped.

καθ-ίζω, *v.a.*, to seat, make to sit.

καθ-ίστημι, *v.a.*, to set, settle, appoint, establish; *mid. and pf. and aor. 2 act.*, to take one's stand, be established, settled. *κατασσησόμενοι ἐς τὸ θεόν*, would set themselves right.

καθ-οράω, *v.a.*, to catch sight of.

καί, *conj.*, and, also, too, even. *καί . . . καί*, or *τε . . . καί*, both

. . . and; not only . . . but; *καί . . . γέ*, yes . . . and.

καί-περ, a stronger form of *καί*, used with participles to show that they are to be taken in a concessive sense. *καίπερ εἰδότες*, even knowing, *i.e.* although they knew.

καιρός, ὁ, time, the right time, opportunity, occasion.

καίω, *v.a.*; *fut.* *καύσω*, *aor.* 1 *ἔκαη*, to burn. (*caustic.*)

κακό-νους, ὄν, *adj.*, evil-minded, malicious.

κακός, ἡ, ὄν, *adj.*, *comp.* *κακίων*, *sup.* *κάκιστος*, bad, wicked, mischievous, cowardly.

κακοῦργος, ὁ, an evil-doer.

κακῶς, *adv.*, ill, wickedly. *κακῶς ποιεῖν*, to do mischief to.

κάλαμος, ὁ, (Lat. *calamus*, *culmus*, G. *halms*, Prov. Eng. *haulm*), a stalk, reed.

καλέω, *v.a.*; *fut.* *καλέσω*, *pf.* *κέκληκα*, *aor. pass.* *ἐκλήθην*, to call, name, summon, invite.

κάλλιστος, *sup.* of *καλός*, *q.v.*

κάλλος, εὖς, τό, beauty.

καλλωπισμός, ὁ, adornment.

καλός, ἡ, ὄν, *adj.*, (G. *heil*), beautiful, fair, handsome, favourable, propitious (*e.g.* *τὰ ἱερά*), noble, honourable.

καλῶς, *adv.*, well, prosperously, nobly, honourably.

κάν = *καί* *ἐάν*, or *καί* *ἄν*.

κάνδυς, νός, ὁ, a caftan; i. 5. 8, note.

καπηλεῖον, τό (L. *caupona*), a shop, trading booth.

καπίθῃ, ἡ, a Persian dry measure, about  $3\frac{1}{2}$  pints.

καπνός, ὁ, smoke.

κάπρος, ὁ, (Lat. *aper*, G. *eber*), a boar.

καρδία, ἡ, (Lat. *cord-*, G. *herz*), the heart.

κάρπος, ὁ, (Lat. *carp-o*, G. *herbst*, Eng. *harvest*), fruit of the ground, or of trees.

κάρφη, ἡ (*κάρφω*, to dry), hay, straw.

κατά, *prep.*, down.

*With gen.*, down from, down, over against, below.

*With acc.*, over, along, down, over against; *often in or at*, as *κατὰ μέσον*, in the centre, *κατὰ τὰς θύρας*, at the doors; with a view to, for, *καθ' ἄρπαγην*, on a foray; according to (Lat. *secundum*), *κατὰ κράτος*, also of manner, *κατὰ κέρας*, column-wise; and distributively, *κατ' ἑας*, in squadrons, *κατ' ἔθνη*, by tribes.

*κατα-βαίνω*, *v.n.*, to descend, dismount.

*κατ-αγγέλλω*, *v.a.*, to denounce.

*κατα-γελῶ*, *v.n., c. gen.*, to mock, rejoice over.

*κατ-άγω*, *v.a.*, to bring down, *esp.* to bring to land, and so to bring home, restore from exile; i. i. 7, note.

*κατα-δαπανᾶω*, *v.a.*, to use up, exhaust.

*κατα-δύω*, *v.a.*, to sink.

*κατα-θεάομαι*, *v. dep.*, to look down upon, watch from above.

*κατα-καίνω*, *v.a.*, to slay.

*κατα-καίω*, *v.a.*, to burn down, burn to ashes.

*κατα-κηρύττω*, *v.a.*, to order by herald.

*κατα-κόπτω*, *v.a.*, to cut down, kill.

*κατα-κτείνω*, *v.a.*, to slay, kill.

*κατα-λαμβάνω*, *v.a.*, to seize, occupy, catch, detect, overtake. (*catalepsy*.)

*κατα-λέγω*, *v.a.*, to count, enumerate. (*catalogue*.)

*κατα-λείπω*, *v.a.*, to leave behind.

*κατα-λείω*, *v.a.*, to stone to death.

*κατ-αλλάττω*, *v.a.*, to reconcile.

*κατα-λύω*, *v.a.*, to loose; then to loose the horses, and so to halt; to put an end to.

*κατα-μανθάνω*, *v.a.*, to understand thoroughly, see into.

*κατα-νοέω*, *v.a.*, to notice, observe, remark.

*κατ-αντιπέρασ*, *adv.*, exactly opposite, *with gen.* *Synt.* § 25.

*κατα-πέμπω*, *v.a.*, to send down—to the sea, or from the capital.

*κατα-πετρόω*, *v.a.*, to stone to death.

*κατα-πηδάω*, *v.n.*, to leap down.

*κατα-πράττω*, *v.a.*, to achieve, effect, complete.

*κατα-σκέπτομαι*, *v. dep.*, to visit, inspect.

*κατα-σκευάζω*, *v.a.*, to work well, develop the resources of (*χώραν*). (*Fr. exploiter.*)

*κατα-σκηνόω*, *v.n.*, to encamp, to take up one's quarters.

*κατα-σπᾶω*, *v.n.*, to drag down.

*κατα-στρέφομαι*, *v. mid.*, to subdue. (*catastrophe*.)

*κατα-τείνω*, *v.a.*, to strain every nerve, to persist.

*κατα-τέμνω*, *v.a.*, to cut along.

*κατα-τίθημι*, *v.a.*, to lay down; *mid.*, to deposit in a friend's keeping, so to secure for one's self.

*κατα-φανής*, *ἐς*, *adj.*, visible, in sight.

*κατα-φεύγω*, *v.a.*, to flee, escape, (to a refuge).

*κατ-εργάζομαι*, *v. dep.*, to accomplish, achieve.

*κατ-έχω*, *v.a.*, to hold down, restrain.

*καῦμα*, *ατος*, τό, heat.

*κῆγχρος*, ὁ, millet, a kind of grain (*Holcus sorghum*).

*κείμαι*, *v. dep.*, (L. *quies*, Goth. *haims*=*κώμη*), used as a *perf. pass.* of *τίθημι*, to be laid, to lie.

*κελεύω*, *v.a.*, to order, command.

*κενός*, ἡ, ὄν, *adj.*, empty, without, vain, groundless. (*ceno-taph*.)

*κεράννυμι*, *v.a.*, *fut.* *κεράσω*, *aor.* *ἐκέρασα*, to mix.

*κέρας*, *ως*, τό, the horn of an animal; then, like our 'bugle-horn,' a horn (*musical instrument*). From the comparison of an army drawn up for battle to a fighting bull, the wing of an army. Similarly the centre is called *μέτωπον*, the forehead. When the *φάλαγξ*, or battle-line, was turned into a marching line, the men faced about, so that one wing led, and thus *κατὰ κέρας ἵέναι* (to march down the wing) is to march in column. So *ἐπὶ κέρας*.

μέντοι, assuredly, however.  
μένω, *v.n.*, to remain, wait, stay;  
*v.a.*, to await, expect.

μέρος, *eos*, τό, a part, share.  
μεσημβρία, ἡ (= μεσημερία), mid-  
day, the south.

μέσος, *η, ov*, *adj.* (Lat. *medius*),  
middle, between, in the midst;  
*Syntax*, § 5 *c.* τὸ μέσον, the  
centre of the φάλαγξ.

μεστός, ἡ, *ov*, *adj.*, full.

μετά, *prep.* (G. *mit*, E. *mid*), in  
the midst of.

*With gen.*, with, together with,  
accompanying.

*With accus.*, next to, following,  
after.

*In composition*, after, or it de-  
notes change.

μετα-μέλει, *v. impers.*, *c. dat.* it  
repents one. ἐμοί, I am sorry,  
regret.

μεταξύ, *adv. and prep. with gen.*,  
between.

μετα-πεμπτός, *ov*, *adj.*, sent for,  
summoned.

μετα-πέμπομαι, *v. mid.*, to send  
for, send to fetch, *c. accus.*

μετέωρος, *ov*, *adj.*, raised aloft; *in*  
i. 5. 8, clear. (*meteoric*.)

μετρίως, *adv.*, fairly, moderately.

μέχρι, *or μέχρις before a vowel, adv.*  
*and prep. with gen.*, up to, as far  
as, until; *conj.*, until.

μή, not, a negative particle used in  
prohibitions, etc; see *Syntax*, §§  
62, 65.

μη-δέ, *conj.*, and not, not even.

μηδ-είς, μηδεμία, μηδέν, *adj.*, not  
one, none.

μηδέ-ποτε, *adv.*, never.

μηκ-έτι, *adv.*, no longer, no fur-  
ther.

μήκος, *eos*, τό, (*μακρός*), length.

μήν, verily, truly, esp. in assevera-  
tions, ἡ μήν.

μήν, μηνός, *δ*, (Lat. *mensis*), a month.

μηνύω, *v.a.*, to give information  
of.

μή-ποτε, *adv.*, never.

μήτε, *conj.*, nor, and not. μήτε . . .  
μήτε, neither . . . nor.

μήτηρ, μητρός, μητέρα, ἡ, a mother.

μηχανάομαι, *v. dep.* (*μηχανή*, L.  
*machina*), to contrive, manage.  
(*mechanical*.)

μικρός, *α, ov*, *adj.*, little, small.  
(*micro-scope*.)

μνησκόμαι, *v. mid.*, *pf.* μέμνημαι,  
*with present meaning*, to remem-  
ber, bring to mind, keep in mind,  
mention, *abs. or with gen.* (*mne-  
monics*.)

μισθο-δοσία, ἡ, hiring, the payment  
of mercenaries.

μισθο-δότης, *δ*, paymaster.

μισθός, *δ*, (G. *miethe*, E. *meed*), re-  
ward, pay, hire, price.

μισθο-φόρος, *δ*, a mercenary, hired  
soldier.

μισθώω, *v.a.*, to hire out; *mid.*, to  
take on hire; *pass.*, to hire one's-  
self out, take service as a mer-  
cenary.

μνᾶ, ἡ, a mina, the 60th part of a  
talent, and = 100 drachmae, a  
little under £4 sterling.

μνηστικᾶν, *v.n.*, to bear a grudge  
for ill-conduct. οὐ μν., to give an  
amnesty.

μόνος, *η, ov*, *adj.* (μένω), alone,  
single. (*mono-logue*.)

μυριάς, ἄδος, ἡ, a myriad, a body  
of 10,000.

μύριοι, *adj.*, ten thousand.

## N.

ναύ-αρχος, *δ* (ναῦς, ἀρχω), an admiral.

ναῦς, νέως, ἡ, a ship.

ναυσί-πορος, *ov*, *adj.*, navigable.

ναυτικός, ἡ, *ov*, *adj.*, naval. τὸ  
ναυτικόν, the fleet. (*nautical*.)

νεανίσκος, *δ*, a young man, often  
with the notion of inexperience.

νέμω, *v.a.* (Goth. *nima*, G. *nehmen*),  
to distribute, allot (of lands);

*mid.*, to pasture, graze. (*nomadic*.)

νέος, *α, ov*, *adj.* (vefōs, Lat. *novus*),  
new, fresh, young. (*neo-logy*.)

νικάω, *v.a.*, to conquer; *v.n.*, to  
prevail, be victorious.

νίκη, ἡ, victory.

νόθος, *η, ov*, *adj.*, illegitimate. In  
Persia the sons of concubines  
were νόθοι; at Athens, the sons  
of an Athenian and a foreigner.

**νομίζω**, *v.a.*, to recognise as law, or custom, to deem, reckon, think; *pass.*, to be customary.

**νόμος**, *δ*, a law, custom, rule. (Deutero-nomy.)

**νόος**, *νοῦς*, *δ*, thought, attention, mind. **νοῦν προσέχειν**, to give attention to, devote one's-self. **ἐν νῷ ἔχειν**, to have in mind, purpose.

**νῦν**, *adv.*, now. **ὁ νῦν χρόνος**, the present time. **νῦν δὲ**, just now. *Also*, in the present case, as things actually are.

**νύξ**, **νυκτός**, *ἡ*, the night. **νυκτός**, by night. **τῆς νυκτός**, during the night. **μέσαι νύκτες**, midnight, the mid hours of night.

## Ξ.

**ξενικός**, *ἡ*, *όν*, *adj.*, belonging to a **ξένος**, or guest friend, mercenary. **τὸ ξενικόν**, the body of mercenary troops.

**ξένος**, *δ*, a stranger, guest friend, a hired soldier, mercenary.

**ξηραίνω**, *v.a.*, to dry, wither.

**ξηρός**, *ᾧ*, *όν*, *adj.*, dry, withered. (*sece.*)

**ξύλομαι**, *v. dep.*, to collect wood.

**ξύλινος**, *ῃ*, *ον*, *adj.*, wooden, of wood.

**ξύλλ** . . . *see συλλ* . . .

**ξύλον**, **τό**, wood, a beam of wood, firewood. In i. 10. 12, a pole.

**ξύμ** . . . *see συμ* . . .

**ξύν**, *prep.* For this and all its compounds, *see σύν*.

## Ο.

**ὁ**, *ἡ*, **τό**, the definite article, the.

It was originally a demonstrative, and is still so used in **ὁ μὲν**, **ὁ δέ**. So i. 1. 3, **ὁ δέ** *πείθεται*, and he believed it. When the two are used together, **ὁ μὲν** . . . **ὁ δέ** = the one . . . the other . . ., in the plural **οἱ** . . . **οἱ** . . . others. It is used in the neuter, with a genitive case, of that which belongs to, or concerns, a person, — **τὰ Κύρου**, the relations of Cyrus.

For its other uses, *see Syntax*, §§ 5-8.

**ὀβολός**, *δ*, an obol, an Athenian coin, the sixth part of a drachma, about 1½d.

**ὀγδοήκοντα**, *indecl. adj.*, eighty.

**ὅδε**, **ἡδε**, **τόδε**, *demonstr. adj.*, this, this by me. **ἡδε ἡμέρα**, the present day, to-day. As distinguished from **οὗτος**, it refers to what follows.

**ὁδός**, *ἡ*, a road, way, journey, march. (*meth-od.*)

**θεν**, *adv.* (*δς*), whence, from which.

**θεν-περ**, *adv.*, stronger form of **θεν**, from which very place.

**οἶδα**, *v.*, *perf.*, with present meaning, from *St. Fid-* (*see εἶδον*); *plur.* *ἴδew*; *imp.* *ἴσθι*; *inf.* *εἰδέναι*, *ptp.* *εἰδώς*, to know, be aware of. *Synt.* 43 c.

**οἰκαδε**, *adv.* (*οἶκος*), homewards.

**οἰκέτης**, *δ*, a domestic, slave.

**οἰκέω**, *v.a.* and *n.*, to inhabit, dwell.

**οἰκία**, *ἡ*, a house, dwelling.

**οἰκοδομέω**, *v.a.*, to build.

**οἶκοι**, *adv.* (old locative from *οἶκος*, cp. *domi*), at home.

**οἰκονομος**, *δ*, a house-steward, manager. (*economist.*)

**οἶκος**, *δ* (*Φοῖκος*, *L. vicus*, *E. wick*), house, home.

**οἰκτεῖρω**, *v.a.*, to pity.

**οἶνος**, *δ* (*Φοῖνος*, *vinum*), wine.

**οἴομαι**, *contr.* *οἶμαι*, *v. dep.*, to think, believe.

**οἷος**, *α*, *ον*, *rel. adj.*, of which kind, of what kind,—correlative to *τοιούτος*. When this is omitted, it may be translated by *such* . . . *as*, but it must be remembered that *οἷος* itself means not *such*, but *as*; *with the infin.* (*Synt.*, § 49), suitable for. **ἡ γὰρ ὥρα οὗχ ἦν οἷα τὸ πεδὸν ἄρδew**, for the season was not the proper one for irrigating the plain. **οἷος te**, practicable, feasible, possible.

**ὀϊστός**, *δ*, an arrow.

**οἴσω**, *fut. of φέρω*, *g.v.*

**οἴχομαι**, *v. dep.*, to depart, go away.

The present is used (like *ἦκω*) in a perfect sense,—to be gone.

δκνέω, *v.*, to hesitate, shrink, fear,  
with *inf.* or *μή*.

δκτακόσιοι, *adj.*, eight hundred.

δκτώ, *indecl. adj.*, eight.

δλεθρος, *ὁ* (δλλυμι), destruction,  
ruin.

δλίγος, *η, ον, adj.*, little, small,  
*esp.* in number; *in the plural*, few.  
(*olig-archy.*)

δλκάς, *ἄδος, ἡ* (ἐλκω), a towing-ship,  
merchant-ship, ship of burden.

δλος, *η, ον, adj.*, whole, the whole  
of. (*holo-caust.*)

δμαλός, *ἡ, ὄν, adj.*, level, even.

δμαλώς, *adv.*, evenly, *i.e.* in un-  
broken line.

δμνυμι, *v.a.* (St. *δμο-, fut.* *δμόσω*,  
*pf.* *δώμωκα*, *aor.* 1 *ἔμωσα*, to  
swear, *or, with accus.*, to swear by.

δμοιος, *α, ον, adj.*, like, similar.  
(*homoeo-pathy.*)

δμοίως, *adv.*, alike, equally.

δμολογέω, *v.a.* (*δμός, λέγω*), to say  
the same thing, *so* to agree,  
assent, confess, acknowledge.  
(*homologous.*)

δμολογούμενος, *adv.*, confessedly.

δμοστράπεζος, *ον, adj.*, a messmate,  
table-companion.

δμως, *conj.*, nevertheless, yet, still,  
notwithstanding.

δνομα, *ατος, τό*, a name, reputation.  
(*onomato-poeia.*)

δνος, *ὁ*, (1) an ass. (2) the upper  
stone in a corn-mill, *cp.* *ἀλέτης*.

δξος, *εος, τό*, sour wine, vinegar.

δπη, *adv.*, by whatever way,  
wherever, as.

δπισθεν, *adv.*, from behind, behind.

δπισθο-φυλακέω, *v.a.*, to form the  
rear-guard, bring up the rear.

δπλίξω, *v.a.*, to arm, equip; *mid.*  
to don one's armour. *ὠπλισμένος*,  
in full armour.

δπλισις, *εως, ἡ*, arming, means of  
arming, armour.

δπλίτης, *ὁ*, a hoplite, heavy-armed  
foot-soldier. See i. 2. 3, note.

δπλιτικός, *η, ὄν, adj.*, belonging  
to, *or* consisting of, hoplites. *τὸ*  
*ὀπλιτικόν*, the heavy-armed troops.

δπλομαχία, *ἡ*, the art of war, tac-  
tics of a heavy-armed force.

δπλον, *τό, gen. in plur.* *τὰ δπλα*,  
arms, armour, the weapons of  
the heavy-armed soldier. See i.  
2. 3, note. (*pan-ophly.*)

δποι, *adv.*, whither, to what place.

δπολος, *α, ον, adj.*, of what kind,  
used as a relative, and as depen-  
dent interrogative.

δπόσος, *η, ον, adj.*, how great.

δποτε, *conj.*, whenever, when.

δπου, *adv.*, where, wherever, when.

δπτός, *ἡ, ὄν, adj.*, baked.

δπως, *adv.*, how, in what way.

*ἐσθ' ὅπως*, there are ways in which,  
it is possible that; *conj.* in order  
that; *Syntax*, § 50.

δράω, *v.a.* (used in *pres. imperf.*  
*ἐώρων, pf.* *ἐώρακα*; *fut.*, from  
St. *ὀπ-, ὄψομαι, pf. pass.* *ὄψμαι*,  
*aor.* 1 *ὠφθην, aor.* 2, from St. *ιδ-*,  
see *εἶδον*), to see, perceive, look  
to. *στυγνὸς ὄραν*, gloomy to look  
at.

δργή, *ἡ*, passion, anger.

δργίζομαι, *v. dep.*, to be angry, get  
angry.

δργυιά, *ἡ*, a fathom, about six feet,  
the distance that a man can  
stretch (*ὀρέγω*), from finger-tip to  
finger-tip.

δρθιος, *α, ον, adj.*, steep.

δρθός, *ἡ, ὄν, straight, upright, erect.*  
See ii. 5. 23, note. (*ortho-dox.*)

δρθρος, *ὁ*, the dawn, morning.

δρθώς, *adv.*, rightly, truly.

δρκος, *ὁ*, an oath, pledge, league.

δρμάω, *v.a.*, to start, set in motion;  
*v.n.*, to set out, start; *mid.*, to  
rush, push forward.

δρμέω, *v.n.*, to lie at anchor.

δρμη, *ἡ*, a start, rush, impulse. *ἐν*  
*δρμῇ εἶναι*, to be just starting.

δρος, *εος, τό*, a mountain, hill.

δρυκτός, *ἡ, ὄν, adj.*, dug (from).

δρύττω, *or* *δρύσσω, v.a.*, to dig, dig  
out.

δς, *ἡ, ὁ, relative pron.*, who, which,  
what. Originally a demonstra-  
tive, in which sense it is some-  
times used, as in i. 8. 16.

δσιος, *α, ον, upright, conscientious.*

δσος, *η, ον, adj.*, how great, how  
much, how many. As with *ολος*,

the correlative *τοσοῦτος* is often omitted, and *ὅσος* may be translated by—as great as, all that; *ὅσον χρόνον*, as long as; *ἐφ' ὅσον*, as far as. The neuter is used as an *adverb*, as far as, and with *numerals*, about.

*ὅσοο-περ, η, ον*, a strengthened form of *ὅσος*, just as great as.

*ὅσπερ, ἥπερ, ὅπερ* (str. form of *ὅς*), the very one who, the one who.

*ὅστις, ἥτις, ὅτι*, (1) *indirect form of τίς*, in questions, who? (2) as a *relative*, whoever, who (with some notion of purpose, or cause, like the Lat. *qui*, with *subj.*)

*ὅταν*, *conj.*, when, whenever, *always with subjunctive*.

*ὅτε*, *conj.*, when, as, at the time when; *Syntax*, § 52.

*ὅτι*, *conj.* (strictly *neut.* of *ὅστις*), (1) that, *introducing oblique statement* (§ 43). It is sometimes used as in i. 6. 8 as a mere mark of quotation to introduce words actually spoken; (2) in *causal sentences* (§ 51), because; (3) as an *intensive with superlatives*, *ὅτι ἀπαρασκευάστον*, as unprepared as possible.

*οὐ*, a *negative particle*, not (§ 62). It is necessary to notice carefully to what word in the sentence the negative is attached; where it negatives the whole sentence it generally precedes the verb. With some words it not only denies, but asserts the opposite; as *οὐ φημι*, I deny; *οὐκ ἀξιῶ*, I (not only do not claim, but) refuse; *οὐκ ἔδω*, I forbid. With *μή* it gives an absolute denial, some such words as *δέος ἐστί, κίνδυνός ἐστι* being implied.

*οὐ, οί, ἐ*, *reflexive personal pronoun of the third person*, himself, used especially of the speaker in *orat. obliq.*

*οὐ, adv.* (*gen.* of *ὅς*), where.

*οὐδαμῇ*, *adv.* (*dat. fem.* of *οὐδαμὸς*), nowhere, in no wise.

*οὐδαμῶθεν*, *adv.*, from no side, from nowhere.

*οὐδαμοῦ*, *adv.*, nowhere.

*οὐδέ*, *conj.*, and not, but not, nor, not even.

*οὐδεὶς, οὐδεμία, οὐδέν*, *adj.*, not one, no, none. *οὐδεὶς*, no one (Lat. *nemo*). *οὐδέν*, nothing.

*οὐδέποτε*, *adv.*, never.

*οὐκ-έτι*, *adv.*, no longer, never again.

*οὐκοῦν* and *οὐκουν*; see i. 6. 7, note.

*οὖν*, *particle of inference*,—then, therefore, accordingly.

*οὐ-ποτε*, *adv.*, never.

*οὐπω*, *adv.*, not yet, not till now.

*οὐπόποτε*, *adv.*, never yet.

*οὔτε*, *conj.*, nor, and not. *οὔτε . . .*

*οὔτε*, neither . . . nor.

*οὗτος, αὗτη, τοῦτο*, *demonstrative pron.*, this, referring generally to what precedes. Strong form, *οὗτος*.

*οὕτω*, or *οὕτως*, *adv.*, thus, so, in this way.

*ὀφείλω*, *v. a.*, to owe.

*ὀφελος, τό*, profit, advantage, gain.

*ὀφθαλμός*, *ὁ*, an eye.

*ὀχετός*, *ὁ*, a channel, water-course.

*ὄχλος*, *ὁ*, a crowd, and so, like Lat. *turba*, trouble, annoyance.

*ὀχυρός*, *ἄ, ὅν*, *adj.*, strong, fortified.

*ὄψε*, *adv.*, late, late in the day, in the evening.

## II.

*πάθος, εὖς, τό*, experience, mishap. *τὸ αὐτοῦ πάθος*, what had happened to him. (*pathetic.*)

*παίανίζω*, *v. n.*, to sing the paean, or war-song.

*παιδεύω*, *v. a.*, to train, educate.

*παῖς, παιδός*, *ὁ, ἡ*, a child, boy, servant. (*ped-agogue.*)

*παῖω*, *v. a.*, to strike, wound.

*πάλαι*, *adv.*, for a long time. (*palae-ontology.*)

*πάλιν*, *adv.*, back, backwards, back again.

*παλλακίς, ἴδος, ἡ*, a mistress, concubine (L. *pellex*).

*παιλόν, τό*, (*πᾶλλω*), a spear, javelin.

*πᾶμπολυς, πόλλη, πολυ*, *adj.*, very many, numerous.



**πανούργος**, *ov, adj.*, capable of anything, rascally, villanous.

**παντάπασι**, *adv.*, entirely, wholly, altogether.

**πανταχῇ**, *adv.*, everywhere, every way.

**πανταχοῦ**, *adv.*, everywhere.

**παντέλως**, *adv.*, completely.

**πάντη**, *adv.*, on all sides, everywhere.

**παντοδαπός**, *ή, όν, adj.*, of every kind, various.

**παντοίος**, *α, ov, adj.*, of all kinds.

**πάντως**, *adv.*, in any case, utterly.

**πάννυ**, *adv.*, entirely, thoroughly, very. *ού πάννυ*, not at all.

**πάσμαι**, *v. dep.*, to obtain, win (*poetical word*).

**παρά**, *prep.* (*L. per, G. ver.*), alongside.

*With gen.*, from the side of, from, *and, rarely*, by.

*With dat.*, by the side of, near, with, in the house of (*Fr. chez*).

*With accus.*, along, to the side of, near, beyond (*and so contrary to*), during.

*In composition*, to, along, beyond, against.

**παράβαλνω**, *v.a.*, to pass, transgress, violate.

**παράγγελλω**, *v.a.*, to transmit orders, to pass the word along the line, to give orders through another.

**παράγίγνομαι**, *v. dep.*, to join a person, come to his side, come to his help, *with dat.*

**παράδεισος**, *ό* (a Persian word, *paradeisa*), an enclosure, park. (*paradise.*)

**παράθαρσύνω**, *v.a.*, to cheer on, encourage.

**παράαινέω**, *v.a.*, to advise, exhort.

**παράκαλέω**, *v.a.*, to call to one's side, call in, to cheer.

**παράκελεύομαι**, *v. dep.*, to advise, urge upon, *c. dat.*

**παράλνυτίω**, *v.a.*, to vex, annoy (by their presence), to be a thorn in a man's side.

**παράμειβομαι**, *v., mid.*, to change, i. 10. 10. The *παρά* implies that

it is the same change that the Greek had made.

**παράμελέω**, *v.a.*, to neglect, violate by want of due care, *with gen.*

**παράμένω**, *v.*, to remain with, remain true to.

**παραμυρδία**, *τά*, thigh-pieces, or cuisses, to protect a horse's thighs and hips.

**παραπλήσιος**, *α, ov, adj.*, like, similar.

**παρασάγγη**, *ov, ό*, a Persian measure of distance, the modern *farsakh*, probably an hour's march. See i. 2. 5, note.

**παράσκεύαζω**, *v.a.*, to prepare; *mid.* to prepare one's-self, make ready, or, *with accus.*, to procure.

**παράσκευή**, *ή*, preparation, equipment, provision.

**παράταττω**, and *-σσω*, *v.a.*, to draw up in order, to array for battle.

**παράτεινω**, *v.a.*, to stretch alongside; *pass.*, to be drawn along, extend.

**παρίεμι**, *v.n.*, to be present, on the spot, at one's side, at one's disposal, forthcoming, *and*, like the Lat. *adsum*, to be present to support. *άγορά παρέστιν*, a market is provided. *τά παρόντα*, the present state of things. *With els and accus. of place*, to arrive. *πάρεστι*, *παρήν*, are also used impersonally: it is possible, an opportunity is given, one may.

**πάριεμι**, *v.n.*, to pass along, go by.

**παράελαύνω**, to ride or march past, to drive along the line (of a general reviewing his troops).

**παρίρχομαι**, *v. dep.*, to pass, to march past, to be passed (of a watchword).

**παρίχω**, *v.a.*, to hold ready, to provide, furnish, cause, to make, render; *abs.*, to give an opportunity; *mid.*, to secure for one's-self, *e.g.* *πειθομένων τούδ στρατιώτας*, the obedience of one's soldiers.

**παρόδος**, *ή*, a passage, pass.

**παρόχομαι**, *v. dep.*, to be past and gone.

**πᾶς, πᾶσα, πᾶν, gen. παντός, adj.** in the sing., without the article, every; in plur., all. *With the article, sing., the whole; plur., all together.*

**πάσχω, v.a.** (St. παθ-, aor. 2 ἔπαθον; fut. πεσομαι, pf. πέπονθα, from St. πενθ-), to experience, suffer. *With adverbs and accus. adjectives as the passive of πολεω, as κακῶς or κακὰ πάσχω, to be badly treated, ὑπό τινας.*

**πάτηρ, gen. πατρός, acc. πατέρα, ὁ** (Lat. *pater, G. vater*), a father.

**πατρίς, ἰδος, ἡ, one's fatherland, country, home.**

**πατρῶος, α, ον, adj., paternal, inherited from one's father.**

**παύω, v.a., to stop, stay, make to cease; mid., to stop, cease, rest, with participles. (pause.)**

**πέδιον, τό, a plain, level country.**

**πεζή, adv. (dat. fem. of πεζός, sc. ὁδῶ), on foot, by land, as ὁρᾷ. to κατὰ θάλατταν.**

**πεζός, ὁ, ὄν, adj., on foot. οἱ πεζοί, the infantry.**

**πειθαρχέω, v., to obey, follow a leader, with dat.**

**πείθω, v.a., fut. πείσω, to persuade, win over; πείσας, by persuasion, as opposed to force: mid., to let one's-self be persuaded, to submit, obey, trust, c. dat.**

**πεινᾶω, v.n., to be hungry.**

**πεῖρα, ἡ, personal experience, or knowledge.**

**πειράω and πειράομαι, to attempt, endeavour, to make experience of.**

**πέσομαι, (I) fut. mid. of πείθω; (2) fut. of πάσχω.**

**πειστέον, verbal adj. from πείθωμαι, one must obey, submit.**

**πeltaστής, ὁ, a peltast, or light-armed foot-soldier. For their armour, see note on γυμνήτης, i. 2. 3.**

**πeltaστικός, ὁ, ὄν, adj., belonging to light-armed troops. τὸ πeltaστικόν, the body of light-armed soldiery.**

**πέλιτη, ἡ, a small crescent-shaped shield, made of wood or wicker-work, covered with leather.**

**πέμπω, v.a., to send. (pomph.)**

**πεντακόσιοι, αι, α, adj., five hundred.**

**πέντε, indecl. adj., five.**

**πεντεκαίδεκα, indecl. adj., fifteen.**

**πεντήκοντα, indecl. adj., fifty.**

**πέραν, adv. and prep. (with gen.), beyond, on the other side.**

**πέρδιξ, ἰκος, ὁ, a partridge.**

**περί, prep. (L. per-), around.**

*With gen., round, about, concerning; also it expresses superiority, as περί πολλοῦ ποιείσθαι, to set great store upon.*

*With accus., about, near.*

*In composition, round, about, over, exceedingly.*

**περι-γίγνομαι, v. dep., to gain the upper hand, surpass, beat, c. gen.**

**περι-εἰμι (elmi, sum), to be superior.**

**περι-έχω, v.a., to enclose, surround.**

**περι-μένω, v.a., to wait a person's return; abs., to wait.**

**πέριξ, adv., around.**

**περί-πατος, ὁ, walk, promenade.**

**ἐν π. εἶναι, to be taking a walk. (peripatetic.)**

**περι-πίπτω, v.n., to throw one's-self upon, for protection, to embrace, c. dat.**

**περι-πλέω, v.a., to sail round.**

**περι-πτύσσω, v.a., to surround by outflanking.**

**περιφ-ρέω, v.a., to flow round, to surround (of a stream).**

**περιστερὰ, ἡ, a dove.**

**πέτομαι, v. dep. (L. penna, praepete(s), to fly, as a bird.**

**πέτρα, ἡ, a rock, a large stone. (salt-petre, petrify.)**

**πῇ, or πῇ, anywhere.**

**πηγή, ἡ, a source, spring (of a river).**

**πηλός, ὁ, mud, marsh, bog.**

**πιέω, v.a., to press down, oppress (of a burden); pass., to be hard pressed, driven to extremities.**

**πιμπλημι, v.a., to fill; with acc. and gen. of material.**

**πίπτω, v.n. (St. περ-, for πιπέτω, fut. πεσοῦμαι, pf. πέπτωκα, aor. 2 ἔπεσον), to fall, to be struck down.**

**πιστεύω, v., to confide in, trust, believe, c. dat.**

πίστις, *ως*, *ή*, trust, confidence, good faith. Concretely, *πίστεις*, pledges of good faith.  
 πιστός, *ή*, *όν*, *adj.* (*πειθω*), trustworthy, faithful. *τὰ πιστά*, like *πίστεις*, pledges. *οἱ πιστοί*, privy councillors, a title in Persia, cf. *Aesch. Pers.* 1.  
 πιστότης, *ή*, loyalty.  
 πλάγιος, *γον*, *adj.*, oblique, cross-wise. *ἐς τὸ πλάγιον*, obliquely.  
 πλαίσιον, *τό*, a square; see I. §. 9, note.  
 πλανάομαι, *v. mid.*, to wander, go astray. (*planet*.)  
 πλάττομαι, or πλάσσομαι, *v. mid.*, *aor.* *ἰ πλάσάμην*, to forge, make up a story. (*plastic*, easily moulded.)  
 πλεθριαῖος, *α*, *ον*, *adj.* of the length or width of a πλέθρον.  
 πλέθρον, *τό*, a Greek measure of length, a sixth part of a stadium = 100 Grecian feet, or about 101 feet English.  
 πλείστος, *πλείων*; see *πολύς*.  
 πλέω, *v. n.* (*St. πλν.*, *fut.* *πλεύσομαι*, or *πλευσοῦμαι*), to sail.  
 πλήγῃ, *ή* (*πλήσσω*), a blow or cut with a rod. (*plague*.)  
 πλήθος, *εος*, *τό*, a multitude, great number. *τὸ πλήθος*, the mass.  
 πλήθει, in numbers.  
 πλήθω, *v. n.*, to be full. *πλήθουσα ἀγορά*, full market, a mark of time, from 10 to 12 in the morning.  
 πλὴν, *prep.*, except, besides, *with gen.*; *adv.*, only, but.  
 πλήρης, *ές*, *adj.*, full, complete, *c. gen.*; *Synt.* § 26 a.  
 πλησιάζω, *v. n.*, to come near, approach, *with dat.*; *Synt.* § 16.  
 πλησίος, *α*, *ον*, *adj.*, *comp.* *πλησιύτερος*, *sup.* *πλησιατάτος*, near, neighbouring. The neuter, *πλησίον*, is used also as an adverbial predicate.  
 πλίνθος, *ή*, a brick. (*plinth*.)  
 πλοῖον, *τό*, a boat, transport-ship.  
 πλούσιος, *α*, *ον*, *adj.*, rich, wealthy.  
 πλουτέω, *v. n.*, to be rich, wealthy, *with gen.*; *Synt.* § 26 a.

πνεῦμα, *ατος*, *τό*, a breeze, wind. (*pneumatic*.)  
 ποδῆρης, *ες*, *adj.* (*πούς*, *ἄρω*), reaching to the feet.  
 πόθεν, *adv.*, whence? *ποθέν*, from somewhere.  
 ποί, *adv.* (*enclitic*), some whither.  
 ποίω, *v. a.*, to make, form, create; to appoint, render; to do, effect. *εἰ ποιεῖν*, to do good to, or, *with double accus.*, *κακὸν ποιεῖν τινά*, to do a person mischief; *mid.*, to form for one's-self, to make, conclude (*σπονδάς*), to hold (*ἐξέτασεν*), to hold, esteem. *ὅπισθεν ποιήσασθαι τὸν ποταμόν*, to put the river behind them.  
 ποιητέος, *α*, *ον*, *adj.* (*ποιέω*), that must be done.  
 ποικίλος, *η*, *ον*, *adj.* (*L. पि(न)ग-ο*, *pig-mentum*), coloured, of various colours, parti-coloured.  
 ποῖος, *α*, *ον*, of what kind?  
 πολεμέω, *v. n.*, to be at war, carry on war, *with dat.*; *Synt.* § 16.  
 πολεμικός, *ή*, *όν*, *adj.*, belonging to war, warlike. (*polemical*.)  
 πολέμιος, *α*, *ον*, *adj.*, hostile, belonging to an enemy; as a *substantive*, an enemy.  
 πόλεμος, *ὁ*, war.  
 πολιορκέω, *v. a.* (*πόλις*, *ἐρκός*), to besiege, surround, blockade.  
 πόλις, *ως*, *ή*, a city, *esp.* as a body of citizens.  
 πολλάκις, *adv.*, many times, often.  
 πολλαπλάσιος, *α*, *ον*, *adj.*, many times greater, *c. gen.*; *Synt.* § 25.  
 πολυάνθρωπος, *ον*, *adj.*, populous.  
 πολὺς, πολλή, πολύ, *adj.* (*comp.* *πλείων*, *sup.* *πλείστος*), much, many, numerous; *with abstract words*, great. *οἱ πολλοί*, the many, the majority. *τὸ πολὺ*, the main body. *πολύ*, as *adv.*, much, far, considerably; *comp.* *πλεόν*, *sup.* *πλείστα*. *πολλῶ*, by far. *ἐκ πολλοῦ*, at a great distance. *ὡς ἐπὶ τὸ πολὺ*, for the most part. (*polysyllable*.)  
 πολυ-τελής, *ες*, *adj.*, costly, expensive.  
 πονέω, *v. n.*, to toil, labour.

πονηρός, ὁ, *on*, *adj.*, toilsome, worthless, bad, criminal.  
 πονηρός, *adv.*, with hardship.  
 πόνος, ὁ. (πίνουμαι), toil, hardship, fatigue. (*pain*).  
 πορεία, ἡ, a march.  
 πορευτέον, *verbal adj.*, from πορεύομαι, we must march; *with accus.*, of space marched over.  
 πορεύομαι, *v. mid.*, to go, march, journey, to set out.  
 πορίζω, *v.a.* (πόρος), to provide, give, supply; *mid.*, to provide for one's-self, to procure.  
 πόρος, ὁ, means.  
 πόρρω, *adv.*, forwards, far away.  
 πορφύρεος, α, *on*, *adj.*, purple.  
 πόσος, ἡ, *on*, how great? how far? how much?  
 ποταμός, ὁ, a river.  
 πότε, *adv.*, when? *ποτε* (*enclitic*), at some time; *with interrogatives*, ever, *Lat. tandem*.  
 πότερος, α, *on*, *adj.*, which of two? whether? *πότερον* and *πότερα* (like the *Lat. utrum*)= is it the case that . . . ? *πότερον* . . . ἢ, in double questions=*utrum* . . . *an*.  
 ποτόν, τό, drink.  
 πότος, ὁ, a drinking-bout.  
 πού, *adv.*, where? *πού* (*enclitic*), somewhere, somehow.  
 πούς, ποδός, ὁ. (*Lat. pes, pedis*), the foot. (*chiro-pod-ist*.)  
 πράγμα, ατος, τό, a fact, matter, business, *esp.* a troublesome business; so *πράγματα παρέχειν*, to cause trouble, annoyance, bother. *τὰ πράγματα*, a man's affairs, interests. (*pragmatical*.)  
 πρηνής, ἐς, *adj.* (*Lat. pronus*), down-hill, precipitous.  
 πράξις, εως, ἡ, a cause, enterprise.  
 πράττω and πράσσω, *v.a.* (*St. πράγ-, fut. πράξω*), to do, perform, negotiate, decide, act. *Intr.*, *with adverbs, etc.*, to fare. *εὖ πράττειν*, to be prosperous. (*practise*.)  
 πραῦς, εἰα, ὁ, *adj.*, gentle, tame.  
 πραῶς, *adv.*, gently, kindly.  
 πρέπει, *v. impers.*, it suits, befits.  
 πρεσβεύω, *v.n.*, to go as ambassador.

πρέσβυς, mostly in *comp.* πρεσβύτερος, and *sup.* πρεσβύτατος, old.  
 πρίσμαι, *v. dep.* (used only in *aor.* 2 *ἐπρίσμην*), to buy.  
 πρίν, *adv.*, before, followed by ἢ; *conj.*, before, or, of past time, till; *Syntax*, § 52 a.  
 πρό, *prep.* (*Goth. fru-ma, E. former*), *with gen.*, in front of, before, in defence of, in behalf of. It has the same meaning in composition; also forwards.  
 προ-αγορεύω, *v.a.*, to proclaim, give notice, publicly.  
 προ-αισθάνομαι, *v. dep.*, to learn, or observe beforehand.  
 προ-βάλλω, *v.a.*, to put forward for defence; *mid.* *θπλα*, to present or advance arms.  
 πρό-βατον, τό, (*προβαίνω*), *gen. in plur.*, small cattle, sheep.  
 προ-δίδωμι, *v.a.*, to surrender, betray.  
 προδότης, ου, ὁ, a traitor.  
 προ-δραμεῖν; *see προτρέχω*.  
 πρό-εμι, *v.n.*, to go forward, go on in front, advance.  
 προ-εἶπον, *v.a.*, to proclaim before the army, issue general orders.  
 προ-ελαίνω, *v.n.*, to ride in front.  
 προ-έρχομαι, *v. dep.*, to go forward, advance.  
 προθυμέομαι, *v. dep.* (*πρόθυμος*), to be eager, zealous.  
 προθυμία, ἡ, eagerness, readiness, zeal.  
 πρόθυμος, *on*, *adj.*, eager, zealous.  
 προθύμως, *adv.*, eagerly, gladly.  
 προ-ίημι, *v.a.*, to send forward; *mid.*, to abandon, give up.  
 προ-ίστημι, *v.a.*, to set at the head of; *mid.* and *pf. act.*, to be set over, made leader of, *c. gen.*  
 προ-κατακαίω, *v.a.*, to burn up in front.  
 προ-καταλαμβάνω, *v.a.*, to seize, occupy, beforehand.  
 προ-μετωπίδιον, τό, a frontlet, or defence for the head of a horse.  
 προ-οράω, *v.a.*, to see in front, or in advance, to foresee.  
 προ-πέμπω, *v.a.*, to send before one, send on ahead.

**πρός**, *prep.*, near, close to.

*With gen.*, on the part of, on the side of, by; sometimes of the agent after *pass. verbs*. **πρός θεῶν**, in the name or in the sight of the gods, who are called to witness. **πρός τοῦ Κύρου τρόπου**, in accordance with Cyrus's habit.

*With dat.*, by, near, close to, in addition to.

*With accus.*, to, towards, up to, against, with reference to, with a view to.

*In compos.*, to, in addition, at.

**προ-άγω**, *v.a.*, to bring up to.

**προ-αἰτέω**, *v.a.*, to ask besides.

**π. μισθόν**, to ask additional pay.

**προ-δίδωμι**, *v.a.*, to give in addition, to add.

**προ-ελαύνω**, *v.n.*, to march, ride, drive up.

**προ-έρχομαι**, *v. dep.*, to come to, *c. dat.*

**προ-έχω**, *v.a.*, to direct, apply, *esp.* **τὸν νοῦν**, to attend to, observe.

**προ-ήκω**, *v.n.*, to be related to, close to, *γένει*.

**πρόσθεν**, *adv.*, in front, before.

**προ-καλέω**, *v.a.*, to call to, invite; *mid.*, to call to one's-self.

**προ-κυνέω**, *v.a.*, to do obeisance to, show reverence; i. 6. 10, note.

**προ-λαμβάνω**, *v.a.*, to acquire, take in addition, to take to one's side.

**πρόσ-οδος**, *ή*, access, that which comes in, *i.e.* revenue, income.

**προ-όμνυμι**, *v.a.*, to add an oath, to swear further, *with fut. inf.*

**προ-ποιεῖν**, *v.*, *mid.*, to claim, pretend, affect.

**προσ-πολεμέω**, *v.a.*, to make war upon.

**προσ-τάττω**, *v.a.*, to enjoin upon, to order, *τινί*.

**προστερνίδιον**, **τό**, a breast-piece, breast-harness.

**προσ-τίθημι**, *v.a.*, to add; *mid.*, to join one's-self to, assent, approve.

**πρόσω**, *adv.*, forwards, further; *comp.* **προσώτερον**; *sup.* **προσώ-τάτω**.

**πρόσωπον**, **τό**, a face.

**προτεραίος**, *α*, *ον*, *adj.*, on the day before. **τῇ προτεραίᾳ**, the day before.

**πρότερος**, *α*, *ον*, *adj.* (*comp.* from **πρό**), preceding, before. The *neut.* **πρότερον** is used adverbially.

**προ-τιμάω**, *v.a.*, to give preference to, honour before another.

**προ-τρέχω**, *v.n.*, to run in front, or in advance of.

**προ-φαίνω**, *v.a.*, to show before-hand; *mid.*, to appear in front.

**πρό-φασις**, **ως**, *ή*, a pretext, excuse.

**προ-φύλαξ**, **ακος**, **δ**, an advanced guard, outpost.

**προ-χωρέω**, *v.n.*, to advance, prosper, be favourable.

**πρῶ**, or **πρωτ**, *adv.*, in the morning, early.

**πρωτεύω**, *v.n.*, to be first, hold the first place.

**πρώτος**, *η*, *ον*, *adj.* (*superl.* of **πρό**), first, foremost. **τὸ πρῶτον**, *adverbially*, in the first place, originally; with **ὡς**, **ἐπεὶ**, as soon as.

**πτέρυξ**, **υγος**, *ή* (*cp.* **πέτομαι**), a wing.

**πυκνός**, *ή*, *όν*, *adj.*, in close array, thick, dense.

**πύλαι**, *αί*, a pass.

**πυνθάνομαι**, *v. dep.* (*St.* **πυθ**, *fut.* **πύσομαι**, *pf.* **πέπευσμαι**, *aor.* **ἐπυθόμην**), to learn by inquiry, to learn, hear of; *with gen.* of *person, from whom*.

**πῦρ**, **πυρός**, **τό**, fire. (*pyro-technic.*)

**πυρός**, **δ**, wheat.

**πῶ**, *enclitic*, ever as yet.

**πωλέω**, *v.a.*, to sell. (*mono-poly.*)

P.

**ράδιος**, *α*, *ον*, *adj.*, *comp.* **ράων**, *ον*; *sup.* **ράστος**, *η*, *ον*, easy.

**ραθυμέω**, *v.n.*, to be easy-going, lazy, indolent.

**ραθυμία**, *ή*, indolence, indifference, laziness.

**ρέω**, *v.n.* (*St.* **ρῦν**, *fut.* **ρεύσομαι**, *acc. pass.* **ἐρρύην**), to flow (of a river).

**ρίπτω**, *v.a.*, to cast, throw, cast aside.

## Σ.

**σαλπίζω**, *v.n.*, *fut.* **σαλπίξω**, to sound a trumpet; used quasi-impersonally, **σαλπίζει**, *sc.* ὁ **σαλπικτής**, the trumpet sounds.  
**σατραπεύω**, *v.n.*, to be satrap of, *c. gen.* τῆς χώρας.

**σατράπης**, *ou, ὁ*, a satrap, viceroy, governor of a province. See i. i. 2, note.

**σεαυτοῦ**, *ἤς*, or **σεαυτοῦ**, *ἤς*, reflexive pronoun of the second person, of thyself.

**σαφῶς**, *adv.*, clearly, certainly, unmistakably.

**σημαίνω**, *v.*, to give a sign or signal, give notice by signal, to signify, announce, declare.

**σημεῖον**, *τό*, a sign, signal, standard.

**σήσαμον**, *τό*, the fruit of the sesame plant.

**σιγή**, *ἡ* (Ger. *schweigen*), silence; *dat.* **σιγῇ**, *as adverb*, silently.

**σίγλος**, *ὁ* (a Greek form of the work *shekel*), a Persian silver coin =  $7\frac{1}{2}$  Attic obols = about 1s. Eng.

**σιταγωγός**, *όν, adj.*, corn-carrying.  
**σιτίον**, *τό* (*dim.* of *σίτος*), food, rations.

**σίτος**, *ὁ* (*plur.* **σίτα**, *τά*), corn, bread, provisions, eatables.

**σιωπάω**, *v.n.*, to be silent.

**σκεπτός**, *α, ὄν, adj.*, that ought to be considered.

**σκέπτομαι**, *v. dep.*, to look about, consider, reconnoitre.

**σκευοφόρος**, *adj.*, baggage-carrying. **τὰ σκευοφόρα**, the baggage-cattle, or, as we say, the baggage.

**σκηνέω**, *v.n.*, to be in a tent, to be quartered.

**σκηνή**, *ἡ*, a tent, hut.

**σκηνώω**, *v.n.*, to encamp, take up one's quarters.

**σκήνωμα**, *τό*, a large tent, hut.

**σκηπτοῦχος**, *ὁ* (Lat. *scipio*), a wand-bearer, a high court official in

Persia; cp. our 'Black Rod,' 'Gold Stick.'

**σκοπέω**, *v.a.*, to spy, reconnoitre, view, consider, weigh, (cp. **σκέπτομαι**).

**σκοπός**, *ὁ*, a scout, spy. (*tele-scope*).  
**σκοταῖος**, *α, ὄν, adj.*, in the dark, after dark.

**σκότος**, *ου, ὁ*, and **σκότος**, *εος, τό*, darkness.

**σοφία**, *ἡ*, wisdom, cleverness. In i. 2. 8, musical skill.

**σοφός**, *ἡ, ὄν, adj.*, wise, intelligent, clever.

**σπανίζω**, *v., c. gen.*, to lack, want, fall short of.

**σπάνιος**, *α, ὄν, adj.*, rare, scarce.

**σπάω**, *v. act., fut.* **σπάσω**, to draw.

**σπένδομαι**, *v. dep., lit.* to pour for one's-self a libation, to make a peace, a truce.

**σπεύδω**, *v.a. and n.*, to hasten, hurry.

**σπονδή**, *ἡ*, a libation; *in the plur.*, a solemn compact, peace, truce.

**σπουδάζω**, *v.a.*, to be keen, earnest, eager about, carry on vigorously.

**σπουδαιολογέομαι**, *v. dep.*, to talk over serious business.

**σπουδή**, *ἡ*, haste; *in dat.* **σπουδῇ**, hastily.

**στάδιον**, *τό* (*plur.* **στάδιοι**), *lit.* a race-course, which was taken as a standard of measure, a stadium. It = 600 Greek or 606 English feet.

**σταθμός**, *ὁ* (*στα-, ἵστημι*), a halting-place, stage, and so a day's march.

**στασιάζω**, *v.n.*, to be a member of a faction, to be factious, in revolt, to be divided into factions.

**στέγασμα**, *τό*, a covering, esp. a tent-cover.

**στείβω**, *v.a.*, to tread. **ὁδοὶ στειβόμεναι** (i. 9. 13), trodden ways, high-roads.

**στενός**, *ἡ, ὄν, adj.*, narrow, contracted. **τὰ στενά**, a pass, gap (*steno-graphy* = shorthand.)

- στενοχωρία**, ἡ, a narrow passage.  
*Lat. angustiae.*  
**στέργω**, *v.a.*, to love.  
**στέρεω**, *v.a.* (*pass.* στέρομαι), to deprive, bereave.  
**στέρνον**, τό, the breast.  
**στέφανος**, ὁ, a crown, garland, used by the Greeks on most festive and solemn occasions, *e.g.* at sacrifices, at banquets, and also as a mark of honour; *see i. 7. 7.*  
**στῆθος**, ὁ, a track, mark of feet.  
**στίφος**, εὖς, τό, a host, a closely packed company of soldiers, *e.g.* the Persian 6000.  
**στλεγγίς**, (ἰσος, ἡ (*Lat. strigilis*), a scraper, used in the palaestra to remove the dust and sweat and oil from the body when bathing; *see i. 2. 10.*  
**στολή**, ἡ, a dress, robe.  
**στόλος**, ὁ, a journey, march, expedition, armament.  
**στρατεία**, ἡ, a military expedition, campaign.  
**στράτευμα**, τό, an army, division; *sometimes for the camp.*  
**στρατεύομαι**, *v. dep.*, to serve as a soldier, take the field.  
**στρατηγέω**, *v.n.*, to be a general, a commander of an army, to lead, *c. gen.*  
**στρατηγία**, ἡ, the office of general, leadership. (*strategy.*)  
**στρατηγός**, ὁ, a general, commander.  
**στρατιά**, ἡ, an army.  
**στρατιώτης**, ου, ὁ, a soldier.  
**στρατόπεδον**, τό, a camp, a place of encampment.  
**στρατός**, ὁ, an army, host. (*stratagem.*)  
**στρεπτός**, ἡ, ὄν, *adj.*, twisted, braided. *As subst. ὁ στρεπτός*, a necklace, a collar of gold, which was an ornament of the leading Persians.  
**στρέφω**, *v.a.*, to turn, face about; *aor. pass. ἐστράφη.*  
**στρουθός**, ὁ, μέγας, the ostrich.  
**στυγνός**, ἡ, ὄν, *adj., lit.* hateful, then gloomy, dark, *στυγνὸς ὄραν.*
- συγγίγνομαι**, *v. dep.*, to converse, hold communication with—*esp. of a scholar with his master*; to meet, join.  
**συγκαλέω**, *v.a.*, to call together, summon.  
**συγκатаστρέφομαι**, *v. dep.*, to help in subduing.  
**συλ-λαμβάνω**, *v.a.*, to seize, arrest.  
**συλ-λέγω**, *v.a.*, to collect, bring together, enlist.  
**συλ-λογή**, ἡ, a levy (of an army).  
**συμ-βαίνω**, *v.n.*, generally *impers.*, συμβαίνει, to happen, come to pass.  
**συμ-βουλεύω**, *v.a.*, to advise, counsel; *mid.*, to ask advice, take counsel.  
**σύμ-βουλος**, ὁ, a counsellor, adviser.  
**σύμ-μαχος**, ὁ, an ally.  
**συμ-μίγνυμι**, *v.a.*, to mix with; *pass. and act. used intransitively*, to meet, join (of friends); to meet, join battle with, encounter (of foes), *c. dat.*  
**σύμ-πας**, *ασα, αν, adj.*, all collectively.  
**συμ-πέμπω**, *v.n.*, to send together, or with, *c. dat.*  
**συμ-πίπτω**, *v.n.*, to engage, come to close quarters with, *c. dat.*  
**συμ-πολέμω**, *v.n.*, to fight on the same side with, together, *c. dat.*  
**συμ-πορεύομαι**, *v. dep.*, to march in company.  
**συμ-πράττω**, *v.a. and n.*, to take one's side, intrigue in his favour.  
**συμ-φέρω**, *v.n.*, to be expedient, profitable, *c. dat.*  
**σύν**, *prep.*, with *dat.*, with, together with, with the help of; *of dress*, with, wearing; *in comp.*, together, with.  
**συν-αγείρω**, *v.a.*, to collect together.  
**συν-άγω**, *v.a.*, to lead or bring together, collect, gather. *διφθέρας*, to bring the ends together.  
**συν-ακολουθέω**, *v.n.*, to follow with, attend, *c. dat.*  
**συν-αλλάττω**, or -σσω, to bring together, reconcile.

**συν-αναβαίνω**, *v.n.*, to go up together.  
**συν-αντάω**, *v.n., c. dat.*, to meet.  
**συν-άπειμι**, *v.a.*, to depart with.  
**συν-άπτω**, *v.a.*, to join, bind together. *μάχην*, to engage in battle.  
**σύν-δειπνος**, *δ*, a guest, a sharer of the evening meal.  
**σύν-εimi** (*εimi*, *sum*), to be with, associate with.  
**σύν-εimi** (*εimi*, *ibo*), to go with, to encounter.  
**συν-εκβιβάζω**, *v.a.*, to help in extricating.  
**συν-επισπένδω**, *v.a.*, to help in forcing on.  
**συν-έπομαι**, *v. dep.*, to follow close upon, accompany.  
**σύν-εργος**, *δ*, a fellow-worker, helper.  
**συν-έρχομαι**, *v. dep.*, to come together, gather, collect.  
**σύν-θημα**, *τό*, a watchword.  
**σύν-οδος**, *ή*, a meeting.  
**σύν-οιδα**, *v. perf.*, from *St. id-* (*see ειδον*), to be conscious, to know of, be privy to.  
**συν-οράω**, *v.a.*, to see at a glance.  
**συν-ουσία**, *ή*, a personal interview, meeting.  
**συν-τάττω**, *v.a.*, to arrange, put in battle array; *mid.*, to form in battle order. (*syntax.*)  
**συν-τίθημι**, *v.a.*, to put together; *mid.*, to make an agreement, or covenant with a man. (*synthesis.*)  
**συν-τομος**, *ον*, *adj.*, short, concise.  
**συν-τράπεζος**, *δ*, a messmate.  
**συν-τυγχάνω**, *v.n., with dat.*, to fall in with, chance upon.  
**συ-σκευάζω**, *v.a.*, to pack together; *mid.*, to get together one's baggage, to pack up.  
**συ-σπάω**, *v.a.*, to draw together.  
**συ-σπειράομαι**, *v. mid.*, to form in close order.  
**συ-σπουδάζω**, *v.n.*, to help zealously.  
**συ-στρατεύομαι**, *v. dep.*, to march with, serve with.  
**συ-στρατηγός**, *δ*, a fellow-general.

**συ-στρατιώτης**, *ον*, *δ*, a fellow-soldier, comrade.  
**συ-στρατοπεδεύομαι**, *v. dep.*, to share a camp with, to encamp in the same place.  
**συχνός**, *ή*, *ον*, *adj.*, close, numerous.  
**σφάγιον**, *τό*, a victim, sacrifice.  
**σφάττω**, or **σφάζω**, to slaughter, *esp. of sacrificial victims.*  
**σφόδρα**, *adv.*, very.  
**σφοδρός**, *ά*, *όν*, *adj.*, violent, excessive, serious.  
**σχέδια**, *ή*, a raft; i. 5. 10, note.  
**σχεδόν**, *adv.*, almost, nearly.  
**σχήμα**, *τό*, air, bearing, fashion. (*scheme.*)  
**σχίζω**, *v.a.* (Lat. *scindo*, G. *scheiden*), to cleave. *ξύλα*, to chop. (*schism.*)  
**σχολάζω**, *v.n.*, to have leisure (*scholastic.*)  
**σχολαίος**, *α*, *ον*, *adj.*, leisurely, slow.  
**σχολή**, *ή*, free time, leisure.  
**σώζω**, *v.a.*, to save, bring safely out of a difficulty; *mid.*, to get away safe.  
**σώμα**, *τό*, the body.  
**σώος**, *α*, *ον*, *adj.*, safe, unhurt.  
**σωτήρ**, *δ*, a saviour, preserver, (a title of Zeus).  
**σωτηρία**, *ή*, deliverance, safety, safe return.  
**σωτήριος**, *α*, *ον*, *adj.*, healthful, safety-auguring.  
**σωφροσύνη**, *ή*, moderation, self-control.

## T.

**τάλαντον**, *τό*, a talent, properly a weight, and then the value of that weight of silver or gold. A talent = 60 minae = 6000 drachmae = 36,000 oboli. The Attic talent was equivalent to about £236.  
**ταμιεύομαι**, *v. dep.*, to dole out like a steward, to regulate.  
**τάξις**, *εως*, *ή*, a line (in military tactics), order of battle, post (of individual soldiers), a company (of hoplites = 2 λόχοι).



# VOCABULARY.

**ταπεινός, ἡ, ὄν**, meek, submissive.  
**ταράττω, or τάρασσω, v.a.**, to disturb, confuse, throw into disorder.  
**τάραχος, ὁ**, confusion, disorder.  
**τάττω, or τάσσω, v.a.**, to arrange, post, draw up in line, to appoint; *pass.*, to be drawn up, arranged. (*tactics.*)  
**ταῦρος, ὁ**, a bull.  
**ταύτη, dat. fem. of οὗτος**, used adverbially,—in this place, in this way.  
**τάφος, ὁ**, tomb, burying-place. (*ceno-taph.*)  
**τάφρος, ἡ**, a dike, ditch.  
**τάχα, adv.**, quickly, perhaps.  
**ταχύως, adv.**, quickly, hastily.  
**τάχος, εὖς, τό**, speed, haste.  
**ταχύς, εἰα, ὅ, adj., comp. θάσσων, sup. τάχιστος**, quick, rapid.  
*τὴν ταχίστην, sc. ὁδόν*, as quickly as possible.  
**τε, encl., conj.**, too. *τέ . . . καί*, both . . . and.  
**τείχος, εὖς, τό**, a wall, fort, castle.  
**τεκμήριον, τό**, a proof, indication.  
**τέκνον, τό (τίκτω)**, a child.  
**τελευτάω, v.a.**, to end; *abs. (sc. βίον)*, to die.  
**τελευτή, ἡ**, an end, death.  
**τέλος, εὖς, τό**, the end, completion; a magistrate, as the crown of the State; *acc. τέλος*, used adverbially = at last.  
**τετρακισ-χίλιοι, adj.**, four thousand.  
**τετρακόσιοι, adj.**, four hundred.  
**τετταράκοντα, adj.**, forty.  
**τέτταρες, α, adj.**, four.  
**τήμερον, adv. (ἡμέρα)**, to-day.  
**τιάρα, ἡ**, a turban, tiara, the Persian head-dress. See ii. 5. 23, note.  
**τίθημι, v.a. (St. θε-, fut. θήσω, aor. ἔθηκα, pf. τέθεικα, aor. pass. ἐτέθην)**, to place, set; *mid.*, to lay down. *ὅπλα τιθένθαι*, to ground or pile arms, hence to halt, bivouack, to take up a position.  
**τιμάω, v.a. (τιμή)**, to honour, value.  
**τιμή, ἡ**, honour, distinction.  
**τίμιος, α, ὄν, adj.**, honoured, valuable.

**τιμωρόμαι, v. mid.**, to avenge one's-self upon, to punish, *c. accus.*, to fight in defence of, *ὅπερ, c. gen.*  
**τιμωρία, ἡ**, vengeance.  
**τις, τι, enclitic, indef. pron.**, some, a, some one. *εἰ τις*, any one who.  
**τίς, τί, interrog. pron.**, who? what?  
**τιτρώσκω, v.a. (St. τρω-, fut. τρώσω)**, to wound.  
**τοί, enclitic (prop. dat. of τὸ = σύ)**, I would have you know, truly, really.  
**τοιγαροῦν, adv.**, wherefore.  
**τοιούδε, ἄδε, ὅνδε, adj.**, of such a kind, such, (referring to what follows). *τοιούδε ἔλεξεν*, he spoke to this effect.  
**τοιούτος, αὐτή, οὗτο**, such, (of that which precedes).  
**τολμάω, v.a.**, to dare, venture.  
**τόξευμα, τό**, an arrow-shot, an arrow.  
**τοξεύω, v.a.**, to shoot with a bow.  
**τοξικός, ἡ, ὄν**, belonging to the bow. *ἡ τοξική, sc. τέχνη*, archery.  
**τόξον, τό**, a bow. (*toxo-phile.*)  
**τοξότης, ὁ**, a bow-man, archer.  
**τόπος, ὁ**, a place. (*topo-graphy.*)  
**τοσούδε, ἄδε, ὅνδε, adj.**, so great, so much. In ii. 4. 4, *τοσούδε*, so many as you see, *i.e.* so few.  
**τότε, adv.**, then, of past time, formerly.  
**τράγημα, τό (τρώγω, to gnaw, eat, Fr. dragée)**, a dish of the second course, dessert (consisting of dried fruits, etc.).  
**τραῦμα, τό**, a wound.  
**τράχηλος, ὁ**, neck, throat.  
**τραχύς, εἰα, ὅ, adj.**, rough, uneven, rugged.  
**τρεῖς, τρία, adj.**, three.  
**τρέπω, v.a.**, to turn, rout, put to flight.  
**τρέφω, v.a.**, to rear, feed; *mid.*, to feed upon, *c. dat.* (*a-trophy.*)  
**τρέχω, v.a. (pres. and imperf. only)**, for the other tenses, St. *δραμ-* is used; *fut. δραμούμαι, aor. ἔδραμον*, to run. (*trochee.*)  
**τρέω, v.a. (poetical word)**, to tremble before, be afraid of.  
**τριάκοντα, adj. indecl.**, thirty.

τριακόσιοι, *adj.*, three hundred.  
 τριτήρης, εὖς, ἡ, *sc.* ναῦς, (*τρίς*, *ἀρ-*,  
 triply fitted), a trireme, a war-  
 galley, with three banks of oars.  
 τρισ-χίλιοι, *adj.*, three thousand.  
 τρίτος, ἡ, *on*, *adj.*, third.  
 τροπή, ἡ, a rout, flight, defeat.  
 (*tropics.*)  
 τρόπος, ὁ, (*τρέπω*), a direction, way,  
 manner, character. (*trope.*)  
 τυγχάνω, *v.* (*St.* *τυχ.*, *fut.* *τεύξομαι*,  
*aor.* *ἐτυχον*), *c. gen.*, to hit, hit  
 upon, meet by chance, meet with,  
 obtain; *intr.*, to find one's-self,  
 happen to be, *esp.* with *partic-  
 iples*, as *παρὼν ἐτύγχανεν*, he  
 chanced to be on the spot. It  
 may often be translated, *by  
 chance, as luck would have it.*  
*ὅς ἐτύγχανε παρὰ Τισσαφέρνην ὦν*,  
 who, as it happened, was with  
 Tissaphernes.  
 τυρός, ὁ, cheese.  
 τύχη, ἡ, chance, good fortune.

## Υ.

ὔδωρ, ὕδατος, τό, (*L.* *udus, unda*),  
 water, rain. (*hydro-graphy.*)  
 ὕλη, ἡ, wood, timber.  
 ὑμεῖς, 2 *pers. plur. pron.*, you, ye.  
 ὑμέτερος, α, *on*, *adj.*, your, belong-  
 ing to you.  
 ὑπ-άγομαι, *v. mid.*, to draw a per-  
 son on, with a covert purpose.  
 ὑπαρχος, ὁ, a deputy, the head  
 officer under a satrap.  
 ὑπάρχω, *v.*, to be at starting, to  
 begin by being. *ὑπάρχει ἡμῶν*,  
 we have a store of.  
 ὑπ-ελαίνω, *v. a.*, to ride up quietly.  
 ὑπέρ, *prep.* (*L.* *super*, *G.* *über*, *E.*  
*over*), above.  
*With gen.*, above, over, *on*  
 behalf of, for, in defence of.  
*With accus.*, beyond, more than.  
*In composition*, over, beyond,  
 excessively, for.  
 ὑπερ-βολή, ἡ, a passage, crossing,  
 (of hills or mountain-passes).  
 ὑπερθεν, *adv.*, from above, above.  
 ὑπ-ήκοος, *on*, *adj.* (*ἀκούω*), obedient,  
 subject, *with gen. and dat.*

ὑπηρέτω, *v. n.*, to be a servant, to  
 serve, minister to.

ὑπηρέτης, *on*, ὁ, (*ὑπέρ*, *ἐρέτης*), a ser-  
 vant, helper.

ὑποσχέσθαι, *v. dep.* (*fut.* *ὑποσχή-  
 σομαι*, *pf.* *ὑπέσχημαι*, *aor.* *ὑπε-  
 χόμην*), *with fut. or aor. infin.*, to  
 promise.

ὑπό, *prep.* (*Lat. sub*), beneath, under.  
*With gen.*, from under, by (*of  
 the agent after passive verbs*), from  
 (*of cause*), under (*of position*).

*With the dat.*, under, at the  
 foot of.

*With accus.*, under, *with the  
 notion of motion up to.*

*In composition*, under, a little,  
 secretly.

ὑπο-δέστωρ, *adj.*, *comp. of ὑποδεής*,  
 (unused), inferior in rank.

ὑπο-δέχομαι, *v. dep.*, to receive,  
 welcome.

ὑπο-ζύγιον, τό (*ὑπό*, *ζύγον*), an  
 animal under the yoke; *plur.*,  
 baggage-cattle.

ὑπο-λαμβάνω, *v. a.*, to take under  
 one's protection.

ὑπο-λείπω, *v. a.*, to leave behind.

ὑπο-μαλκίζομαι, *v. dep.*, to get  
 somewhat frightened, to be some-  
 what of a coward.

ὑπόμνημα, τό, a memorial.

ὑπο-πέμπω, *v. a.*, to send secretly,  
 as a spy.

ὑπο-οπτέω, *v. a.*, *lit.* to look at from  
 under one's eyebrows (*cp.* Ham-  
 let's 'Nay, I have an eye of you'),  
 to suspect, forebode.

ὑπο-στρέφω, *v. a.*, to dodge pursuit,  
 double upon; to elude a ques-  
 tion.

ὑποχός, *on*, *adj.*, subject.

ὑπο-χωρέω, *v. n.*, to draw back, re-  
 treat.

ὑποψία, ἡ, suspicion.

ὑστεραίος, α, *on*, *adj.*, on the follow-  
 ing day.

ὑστερέω, *v. n.*, *with gen.*, to be too  
 late for.

ὑστερος, α, *on*, *adj.*, later, behind,  
 following.

ὑστερον, *adv.*, after, afterwards,  
 later, in the future.

**ἰφ-όρῳ, v.a.**, to watch with suspicion.

**ἱψηλός, η, ον, adj.**, high, lofty.

## Φ.

**φαγεῖν, v. infin.** of aor. 2 of defective verb ἐσθίω.

**φαιδρός, ἄ, ὄν, adj.**, bright, cheerful.

**φαίνω, v.a.** (St. φαν-, fut. φανῶ, aor. ἔφηναι, aor. pass. ἐφάνην), to show, bring to light; mid. and pass., to appear, show one's-self, seem, be seen, or in sight.

**φάλαγξ, γγος, ἡ, a line of battle, battle order.**

**φανερός, ἄ, ὄν, adj.** (φαίνω), visible, open, plain. Κλέαρχος ἐπιβουλεύων φανερός ἐγένετο, was detected plotting.

**φανερῶς, adv.**, openly, without concealment or reserve.

**φέρω, v.a.** (Lat. *fero*, Eng. *bear*, a defective verb, used only in pres. and imperf., fut. ὄσω, pf. ἐνήνοχα, aor. ἤνεγκον), to bear, carry, endure; to receive, carry off (as plunder). *φέρειν καὶ ἀγειν*, to plunder both live and dead stock.

*With adverbs*, βαρέως, χαλεπῶς, *φέρειν*, to take a thing ill, to be annoyed at (*with accus. or dative*).

The part. *φέρων* may often be translated by *with*. *v.n.*, to lead (of a road). *Mid.*, to carry off for one's-self, as a prize or booty; *pass.*, to be carried or swept along, to rush, dash.

**φεύγω, v.a. and n.** (St. *φυγ-*, Lat. *fugio*, G. *beugen*, O. E. *bugan*, M. E. *bou*), fut. φεύξομαι, aor. ἔφυγον, to flee, shun, avoid, escape.

**φημί, v.a.** (St. *φα-*, cp. *φαίνω*, *φάος*), to utter, express, say. *οὐ φημι*, to deny; *with fut. infin.*, to refuse.

**φθάω, v.a.**, to anticipate, come before; *with participle*, to do a thing before another.

**φθέγγομαι, v. dep.**, to cry aloud, esp. of a battle-cry.

**φθονέω, v.a.**, to envy, grudge, *with dat. of person*.

**φίλος, v.a.**, to love.

**φιλία, ἡ, friendship, affection.**

**φιλικῶς, adv.**, in a friendly way.

**φίλος, α, ον, adj.**, friendly.

**φιλιππος, ον, adj.**, fond of horses.

**φιλό-θηρος, ον, adj.**, fond of hunting.

**φιλοκερδής, v.n.**, to be fond of gain.

**φιλοκίνδυνος, ον, adj.**, fond of danger, bold.

**φιλο-μαθής, ἔς, adj.**, fond of learning, studious.

**φιλο-πόλεμος, ον, adj.**, fond of war, warlike.

**φίλος, η, ον, adj.**, dear, friendly.

*ὁ φίλος, subst.*, a friend.

**φιλό-σοφος, ὁ, a philosopher.**

**φιλοτιμέομαι, v. dep.**, to be fond of honour, ambitious.

**φιλοφρονέομαι, v. dep.**, to be kindly disposed to, show signs of friendship.

**φλυαρία, ἡ, trifling, nonsense.**

**φοβρός, ἄ, ὄν, adj.** (φόβος), fearful, terrible.

**φοβέω, v.a.**, to scare; *chiefly in mid.*, to fear, be afraid.

**φόβος, ὁ, fear, terror, pain.** (hydrophobia.)

**φοινίκιος, φοινικεύς, adj.**, purple. Lat. *puniceus*.

**φοινικιστής, ὁ, a wearer of purple, a distinction reserved for certain court officials in Persia.**

**φοινίξ, ὡς, ὁ, the date-palm.**

**φορέω, v.a.**, to wear.

**φράζω, v.a.**, to tell, declare, order. (*phrase*.)

**φρονέω, v.n.**, to be thoughtful, sensible, have understanding.

**φρόνιμος, η, ον, adj.**, sensible, prudent.

**φροντίζω, v.**, to take thought, give heed to a thing, to be anxious.

**φρούραρχος, ὁ, a captain of the watch, the commandant of a fortress.**

**φρουρέω, v.a.**, to guard, keep.

**φρούριον, τό, a watch-post, hill-fort, castle.**

**φυγάς, ἄδос, ὁ, an exile.**

**φυγή, ἡ, flight, exile, banishment.**

**φυλακή, ἡ, a watch, guard, sentry-post, garrison.**

**φύλαξ, ακος, ὁ, a watcher, guard. οἱ φύλακες, the body-guard.**

**φυλάττω**, or **φυλάσσω**, *v.a.* (St. φυλακ-, *fut.* φυλάξω), to be on guard; *trans.*, to watch over, keep guard, observe; *mid.*, to be on one's guard, keep an eye on, *τινά.* (*phylac-tery.*)  
**φωνή**, ἡ, a voice, sound. (*phono-graph.*)

## X.

**χαλεπαίνω**, *v.n.*, to be angry, indignant, *with dat.*  
**χαλεπός**, ὁ, *όν, adj.*, hard to bear, difficult, dangerous; *of men*, hard to deal with, harsh, stern. Lat. *difficilis.*  
**χαλεπώς**, *adj.*, hardly, with difficulty.  
**χαλκίος**, χαλκοῦς, ὁ, *οὖν, adj.*, of brass, brazen.  
**χαλκός**, ὁ, brass.  
**χαρίζομαι**, *v. dep.*, to do a man a favour, gratify, oblige, please. (*eu-charist.*)  
**χάρις**, ἡ, a favour, thanks, gratitude. χάριν εἶδέναι, εἶχειν, to feel, be, grateful.  
**χειμών**, ὄνος, ὁ, a storm, cold, frost.  
**χείρ**, χειρός, ἡ, the hand. ἐς χεῖρας ἐλθεῖν, to put one's-self in a man's power. (*cheiro-mancy.*)  
**χῆν**, ὁ, ἡ (L. *anser*, for *hanser*, G. *gans*, E. *gander*), a gander, goose.  
**χίλιοι**, *adj.*, a thousand.  
**χίλος**, ὁ, fodder. χ. ξηρός, hay.  
**χιτών**, ὄνος, ὁ, a tunic, shirt; the under-garment of the Greeks. See Mahaffy, *Old Greek Life*, § 21.  
**χοῖνιξ**, ἡ, a Greek dry measure, about a quart English.  
**χόρτος**, ὁ (Lat. *hortus*), grass, fodder.  
**χράσσομαι**, *v. dep.*, *inf.* χρήσθαι, to use, employ, enjoy, treat.  
**χρή**, *impersonal*, it is necessary, it behoves, one must, ought. Like *debeo* in Latin it is used in the *impf.* where we use the *past tense* of the following verb. ἐχρῆν ταῦτα ποιεῖν, he ought to have done this.  
**χρῆζω**, *v.*, to want, desire.

**χρῆμα**, τό, a thing that is used; hence *plur.* τὰ χρήματα, goods, possessions, property, money.  
**χρήσιμος**, ὁ, *όν, adj.*, useful, serviceable, good.  
**χρόνος**, ὁ, time. πολλοῦ χρόνου, for a long time. ὅσον χρόνον, as long as. (*chrono-meter.*)  
**χρυσός**, ὁ, *οὖν, adj.*, golden.  
**χρυσίον**, τό, (*dim. of χρυσός*), gold coin, money.  
**χρυσό-χάλινος**, *όν, adj.*, with golden bit, or bridle.  
**χώρα**, ἡ, a post, place, country, district.  
**χωρέω**, *v.a.*, to contain, hold (*of measures*).  
**χωρίον**, τό, room, place; *esp.* a military position, fortified place, station.  
**χωρίς**, *adv.*, apart.

## Ψ.

**ψέλιον**, τό, a bracelet, armlet; i. 2. 27, note.  
**ψευδής**, ἑς, *adj.*, false, lying, deceitful. (*pseudo-.*)  
**ψεύδω**, *v.a.*, to deceive; *pass.*, to be mistaken; *mid.*, to lie, be false, break one's word.  
**ψηφίζομαι**, *v. mid.*, to vote by ballot (ψηφος, a pebble), to decide by vote, resolve.  
**ψιλός**, ὁ, *όν, adj.*, bald, bare. οἱ ψιλοί, (the undefended, because they had not the large shield of the hoplite, nor any body-armour), light-armed troops.  
**ψιλόω**, *v.a.*, to strip bare of, *with gen.*

## Ω.

**ᾧδε**, *adv.*, thus, as follows.  
**ᾶμος**, ὁ, the shoulder.  
**ᾠνόμαί**, *v. dep.*, to buy, purchase.  
**ᾠνιος**, α, *όν, adj.*, that can be bought. τὰ ᾠνια, market-wares.  
**ᾠρα**, ἡ, one of the seasons, the time of day, the right time or season for a thing. οὐχ ᾠρα ἡμῖν καθέσθαι, this is no time for us to go to sleep.

*ὥς*, *adv.*, in what way, as, than; *after comparatives*, *θάρρουν ἢ ὥς τις ἂν φέρο*, quicker than what we would have thought; *μεῖζονα ἢ ὥς ἐνὶ Πισιδας*, too great for an expedition against the Pisidians, as it was represented to be; *with the superl.*, like the Latin *quam*, as . . . as possible; *with participles*, esp. with the *future*, as if, representing that, fancying that; *with numerals*, about, approximately.

*Conj.*, of *manner* (in oblique question), how, in what way, cp. i. 6. 5; of *statement*, that,—implying that it is the speaker's or another's representation of the fact, without asserting it as actual fact; of *purpose*, with the *subjunctive* and *optative*, in order that; *ὥς ἂν*, *c.*

*subj.*, in order that so; of *consequence*, with the *infinitive* for *ὥστε*, so as, so that; of *cause*, since, for; of *time*, when, after, as soon as.

*Prep.*, to, *with accus.*, of persons only, *ὥς βασιλέα*.

*ὥσπερ*, *adv.*, just as, like as,—a more definite form of *ὥς*.

*ὥστε*, *conj.*, so as, so that; see *Syntax*, § 49 a.

*ἡτελή*, *ἡ*, a wound, scar.

*ὠρίς*, *ἴδος*, *ἡ*, a bustard, so named from its long ear-feathers (*οἶς*).

*ὄφελον*, *prop. aor. 2 of ὀφείλω*, used in exclamations with *infin.*, would that.

*ὀφείλω*, *v.a.*, to benefit, help.

*ὀφέλιμος*, *η, ον*, advantageous, profitable, beneficial.

## VOCABULARY OF PROPER NAMES.

### A.

- \* **Ἀβροκόμας**, satrap of Phoenicia, and one of the four marshals of the Persian army.
- \* **Ἀβῦδος**, ἡ, a town on the narrowest part of the Hellespont, in the Troad.
- \* **Ἀγίας**, commander of the Arcadian mercenaries in Cyrus's army.
- \* **Ἀθηναῖος**, α, ον, *adj.*, Athenian, native to Athens.
- Αἴγυπτος**, ἡ, Egypt; *adj.* **Αἰγύπτιος**, α, ον.
- Αἰνιάδες**, an independent tribe on the Sperchius, in the south-west of Thessaly.
- \* **Ἀμπρακιώτης**, ὁ, a native of Ambracia, a colony of Corinth, in Epirus.
- \* **Ἀμφιπολίτης**, ὁ, a citizen of Amphipolis, an Athenian colony on the Strymon, in Thrace, which in 424 B.C. revolted from Athens and became independent.
- \* **Ἀπόλλων**, son of Zeus and Leto, the god of healing, archery, prophecy, and music.
- \* **Ἀραβία**, ἡ, a name applied to the part of Mesopotamia south of the Khabur, as being occupied by Arab nomads. It is still called Irah-al-Arabi.
- \* **Ἀράξης**, ον, ὁ, the *Khabur*, a tributary of the Lower Euphrates.
- \* **Ἀρβάνης**, ον, ὁ, one of the four marshals of the Persian army.
- \* **Ἀριατός**, ὁ, a Persian, friend of Cyrus, and commander of the left wing at Cunaxa, who afterwards went over to the king.

- \* **Ἀρίστιππος**, ὁ, a Thessalian of Larissa, of the family of the Aleuadae. He raised troops for Cyrus, and sent them to him under Menon.
- \* **Ἀρκάς**, ὁ, an Arcadian. Arcadia was the central division of the Peloponnesus.
- \* **Ἀρταγέρσης**, ὁ, commander of the cavalry in the army of Artaxerxes, killed in the battle of Cunaxa by Cyrus.
- \* **Ἀρταξέρξης**, i. i. i, note.
- \* **Ἀρτιάριος**, ὁ, a friend of Cyrus.
- \* **Ἀρταπάτης**, ὁ, a staff-officer of Cyrus.
- \* **Ἄρτεμις**, (1) a Greek divinity, the sister of Apollo, goddess of hunting; (2) an Asiatic goddess, worshipped at Ephesus, the type of fertility.
- \* **Ἀττικὸς**, ἡ, ὄν, belonging to Attica, a province of Greece, east of the Peloponnesus.
- \* **Ἀχαιὸς**, ἄ, ὄν, belonging to Achaia, the northern district of the Peloponnesus, on the south shore of the Corinthian Gulf.

### B.

- Βαβυλὼν**, ἡ (Babel), the chief city of Babylonia, on the river Euphrates, which flowed through it. It formed a square, each side of which was 120 stadia long.
- Βαβυλωνία**, ἡ, the plain south of Mesopotamia, between the Euphrates and the Tigris.
- Βάσις**, ὁ, satrap of Syria and Assyria.

**Βοιωτίας**, of Boeotia, the south-eastern division of continental Greece, separated from Attica by Mount Parnes.

Γ.

**Γαυλῆς**, δ, a Samian exile.

**Γλοῦς**, δ, son of Tamos, who accompanied Cyrus, but was afterwards received into favour by Artaxerxes, and made commander of his fleet. After a second time falling off from him he was put to death.

**Γοργίας**, δ, a famous teacher from Leontini in Sicily, who came to Athens as ambassador in 427, and attracted the Athenians by his eloquence. He took up his abode in Greece as a teacher of rhetoric, and had a large practice.

**Γωβρύας**, δ, one of Artaxerxes' four commanders.

Δ.

**Δάρδας**, i. 4. 10, note.

**Δαρείος**, i. 1. 1, note.

**Δημάρατος**, a former king of Sparta, deposed by Leotychides. He fled to King Darius I. By his counsel Xerxes was made king. He accompanied Xerxes on his expedition into Greece, but his advice was generally overruled. Darius gave him Teuthrania and some other towns for his support.

**Δόλοιες**, οί, a warlike tribe, who long preserved their independence on the south-west of Thessaly, between Mount Pindus and Othrys, on the banks of the Achelous.

Ε.

**Ἐκβάτανα**, τά, a city of Media, the spring resort of the Persian king.

**Ἑλλάς**, ἔδος, ἡ, a name given first to a small district of Phthiotis in Thessaly, and afterwards ex-

tended to the whole Greek nation, as distinguished from barbarian nations.

**Ἑλλήν**, ὁ, a Greek, *adj.* Ἑλληνικός, ἡ, ὄν.

**Ἑλλησποντιακός**, ἡ, ὄν, *adj.*, belonging to the Hellespont, the narrow strait which separates the Sea of Marmora (Πρόποντις) from the Aegean, now the Dardanelles.

**Ἐνυάλιος**, δ, one of the titles of Ares, the god of war.

**Ἐπισθένης**, ους, δ, an Olynthian, a captain among the Greeks.

**Εὐφράτης**, δ ('the river' of the Old Testament), a double river of Western Asia. It takes its rise in two branches, now called the Kara Su and the Murad Chai, in the mountains of Armenia, and after passing the defile at the east end of Mount Amanus, the eastern branch of Taurus, takes the name of Euphrates. (The eastern branch, the Murad-Chai, is called by this name in Book iv.) Thence it flows first in a south-westerly direction, then south, and then south-east into the Persian Gulf.

**Ἐφεσος**, ἡ, a famous city of Ionia, at the mouth of the river Cayster.

Ζ.

**Ζαπάτας**, δ, the greater Zab, a tributary of the Tigris, by Nineveh. The word means 'wolf,' and the river is, by the later Greek authors, called **Δύκος**.

**Ζεύς**, *gen.* Διός, the son of Kronos and Rhea, king of gods and men. He is the deliverer out of all peril, under the name of Ζεὺς σωτήρ.

Η.

**Ἠλείος**, α, ον, *adj.*, from Elis, the north-west district of the Peloponnesus.

Θ.

**Θάψακος**, ἡ, a town and ford on the Euphrates, the Tiphstach of i Kings iv. 24.

**Θεόπομος**, ii. 1. 12, note.

**Θετταλία**, ἡ, Thessaly, a district of Northern Greece. It is entirely surrounded by mountains, and has only one outlet to the sea, the bed of the river Peneus, which flows through the gorge of Tempe.

**Θέτταλος**, ὁ, a Thessalian.

**Θράξ**, ὁ, an inhabitant of Thrace, a district north of Greece, east of the Strymon, and bounded on the north by the Danube, comprising the modern Bulgaria and Roumelia.

Ι.

**Ἰκόνιον**, τό, a town of Lycaonia, later Iconih; i. 2. 19, note.

**Ἰσσοί**, οἱ, or Ἰσσός, ἡ, a town in Cilicia, near the river Pinarus and the coast, the scene afterwards of a battle between Darius and Alexander, B.C. 333.

**Ἰωνία**, ἡ, a strip of land on the west coast of Asia Minor, between Aeolis and Caria.

**Ἰωνικός**, ἡ, ὄν, belonging to Ionia.

Κ.

**Καίναί**, αἱ, a town in Mesopotamia, on the Tigris. The ruins are now known as *Kaleh Shergat*.

**Καππαδοκία**, ἡ, a district in the centre of Asia Minor, lying along the north of Mount Taurus.

**Κάρος**, ὁ, a river in Cilicia, near the Syro-Cilician gates; i. 4. 4, note.

**Καστωλός**, ἡ, a place in Lydia, apparently not far from Sardis, the gathering-place of the troops of the western division. The place is unknown.

**Καύστρου πέδιλον**, τό, i. 2. 11, note.

**Κελαίναί**, αἱ, a large town in Phrygia, on the rivers Marsyas and Maeander; i. 2. 7, note.

**Κεραμῶν ἀγορά**, ἡ, i. 2. 10, note.

**Κιλικία**, ἡ, a district at the north-east angle of the eastern end of the Mediterranean, between Mount Taurus and the sea. The pass by which it is entered from the north is called the Cilician Gates, and the exit on the south is known as the Syro-Cilician Gates.

**Κιλιξ**, ὁ, and **Κιλικία**, ἡ, a Cilician.

**Κλεάνωρ**, ὁ, a friend of Xenophon, a native of Orchomenus, and one of the Greek generals.

**Κλέαρχος**, ὁ, i. 1. 9; ii. 5. 41, notes.

**Κολοσσαί**, αἱ, a town in Phrygia on the Lycus; i. 2. 6, note.

**Κορσωτή**, ἡ, a town on the Euphrates. Traces of it have been found on an island, *Werdî*, formed by a canal; i. 5. 4, note.

**Κρής**, ὁ, a Cretan. (Crete is an island that bars the south end of the Aegean.)

**Κτησίας**, ὁ, a Greek physician at the court of Artaxerxes Mnemon.

**Κόδρος**, ὁ, a river in Cilicia, that flows through Tarsus. Its sources are in Mount Taurus.

**Κύρος**, ὁ, i. 1. 1, note.

**Κυρεῖος**, α, ὄν, *adj.*, belonging or attached to Cyrus.

Λ.

**Λακεδαιμόνιος**, α, ὄν, *adj.*, belonging to Lacedaemon, the chief city of Laconia.

**Λάκων**, a native of Laconia, the south-east district of the Peloponnesus.

**Λεοντίνος**, of Leontini, a town in Sicily, north-west of Syracuse.

**Λυδία**, ἡ, a province on the west of Asia Minor, between Mysia and Caria; capital, *Sardis*; *adj.* *Λύδιος*.

**Λύκαια**, τό, an Arcadian festival in honour of the god Pan.



**Λύκιος, α, ον, adj.**, of Lycia, a mountainous district on the south coast of Asia Minor, west of Cilicia.

## M.

**Μαίανδρος, ό**, a river of Phrygia Caria, from whose windings we get the word 'to meander.'

**Μαρκύσις, ό**, a satyr of Phrygia; see i. 2. 8, note. Also a river of Phrygia, by Celaenae.

**Μάσκας, ό**, i. 5. 4, note.

**Μεγαρεύς, ό**, a native of Megara, a town and district on the isthmus of Corinth, west of Attica.

**Μένων, i.** 2. 6; ii. 6. 29, note.

**Μίδας, ό**, a mythical king of Phrygia, who caught Silenus, and was rewarded by Dionysus with the promise of whatever he might ask. He asked that all that he touched might turn to gold, with consequences that may be imagined.

**Μιθριδάτης, ό**, satrap of Lydia and Cappadocia, a follower of Cyrus.

**Μίλητος, ή**, an important sea-port town of Ionia, with four harbours, a few miles south of the mouth of the Maeander; *adj.* *Μιλήσιος, α, ον.*

**Μιλτοκύθης, ό**, the leader of the Thracian contingent.

**Μυρίανδος, ή**, a town in Syria on the Bay of Issus, at the foot of the pass of Beilan.

**Μυσία, ή**, the north-west province of Asia Minor.

## N.

**Νικάρχος, ό**, an Arcadian, a captain among the Greeks.

## Ξ.

**Ξέντας, ό**, an Arcadian of Parrhasia, who deserted at Myriandus.

**Ξενοφών, ό**; see Introduction, p. xiii.

**Ξέρξης, ό**, king of Persia from 485. He invaded Greece in 480, and was defeated at Salamis. He is generally identified with the Ahasuerus of the Book of Esther.

## O.

**Ολύνθιος, ό**, a man of Olynthus, the chief town of the Chalcidic peninsula, in the south of Thrace, at the head of the gulf of Torone.

**Ορόντας, ό**, son-in-law of Artaxerxes, and satrap of Eastern Armenia.

**Ορόντης, ον, ό**, a distinguished Persian, with royal connections, who repeatedly plotted against Cyrus, and at last disappeared.

**Ορχομένιος, ό**, a man of Orchomenus, a town of Arcadia.

## Π.

**Παράρσιος, ό**, a native of Parrhasia, a town in the south-west of Arcadia.

**Παρύσατις, ή**, wife of Darius, and mother of Artaxerxes and Cyrus, who supported the latter against his elder brother.

**Πασίων, ό**, a Greek general of mercenaries from Megara.

**Παφλαγών, ό**, a native of Paphlagonia, a district of Asia Minor, on the south coast of the Euxine Sea, with Bithynia on the west, Pontus on the east, and Galatia on the south.

**Πελοποννήσιος, α, ον, adj.**, belonging to the Peloponnesus or Morea, the southern peninsula of Greece.

**Πάται, αι**, a town in Phrygia, on the left bank of the Maeander; i. 2. 10, note.

**Πέρνθος, ή**, a town in Thrace, on the Propontis, later Herakleia.

**Πέρσης, ό**, a Persian; *adj.* *Περσικός, ή, ον.*

**Πίγρης, ητος, ό**, a Carian, interpreter to Cyrus.

**Πισίαι, οι**, the Pisidians, a warlike mountain people, who dwelt

in the valleys of Mount Taurus, between Lycia and Cilicia, being separated from the sea by Pamphylia. They are spoken of as a nest of robbers.

**Προκλής, δ,** a son of Demaratus.

**Πρόξενος, δ,** a Theban, an intimate friend of Cyrus and of Xenophon, the latter of whom he induced to join the expedition. He was a pupil of Gorgias.

**Πυθαγόρας, δ,** admiral of the Lacedaemonian fleet, which came to the help of Cyrus at Issus. He was a Samian.

**Πύλαι, αἱ,** the general name for a pass, applied to the entrance from Cappadocia into Cilicia (**Πύλαι Κιλικίας**), and to that from Cilicia into Syria (**Πύλαι Σύριαι καὶ Κιλικίας**); also to a defile, where the Euphrates quits the mountains; i. 5. 5, note.

**Πύραμος, δ,** a river of Asia Minor, which flows through a gorge in the Taurus range, and towards the south-west of Cilicia.

## Σ.

**Σάμιος, δ,** an inhabitant of Samos, an island off the coast of Ionia.

**Σάρδεις, αἱ,** the capital of Lydia, at the foot of Mount Tmolus, and on the river Pactolus, later the residence of the Persian satrap, and so of Cyrus. It was the starting-point of his expedition.

**Σάτυρος, δ,** an attendant of Dionysus. They were generally represented as combining the man with the lower animal, with bristly hair, snub nose, goatlike ears, and a small tail. Their delight is in dance and music and wine.

**Σίλανός, δ,** a seer or augur of Ambracia, in attendance upon Cyrus.

**Σιγτάκη, ἡ,** a town on the right bank of the Tigris, somewhat above Baghdad.

**Σόλοι, οἱ,** a coast-town of Cilicia.

**Σούσα, τά** ('Shushan the palace'), the summer resort of the Persian court, in Persia.

**Σοφαίνετος, δ,** a general from Stymphalos.

**Σπάρτη, ἡ,** the capital of Laconia.

**Στυμφάλιος, δ,** a native of Stymphalos, a town in Arcadia.

**Συέννεσις, δ,** a king of Cilicia, apparently, like Pharaoh, a regal title.

**Συρακόσιος, α, ον, adj.,** belonging to Syracuse, a Dorian colony, on the east side of Sicily.

**Συρία, ἡ,** the country west of the Euphrates to Phoenicia and the Mediterranean, and southwards to Arabia. The upper part of Mesopotamia seems also to have been called by the same name; i. 4. 18.

**Σωκράτης, δ,** an Achaean, one of the mercenary captains who was murdered by Tissaphernes.

**Σώσις, δ,** or in some editions **Σωσίας,** a captain of the soldiers from Syracuse.

## Τ.

**Ταμώς, δ,** a native of Memphis in Egypt, a governor in Ionia, and commander of Cyrus's fleet. After Cyrus's death he fled to Psammetichus, king of Egypt, and was put to death by him.

**Τάρσος, ἡ,** on the Cydnus, the chief town of Cilicia, afterwards the birthplace of the apostle Paul.

**Τευθρανία, ἡ,** a town in Mysia, on the Caicus, given by Darius I. to the Spartan Demaratus.

**Τίγρης, δ,** the second great river of Mesopotamia. Like the Euphrates, it begins with two branches, —the Diarbekir branch, which comes from the west, and the Bitlis branch from the east. They join at Til, and flowed past Nineveh and Babylon into the Persian Gulf. Since the twelfth century, however, it joins the Euphrates before entering the sea.

**Τισσαφώνης**, **ὁ**, i. 1. 2, note.

**Τολμίδης**, **ὁ**, of Elis, the Grecian herald.

**Τράλλεις**, **αἱ**, a town of Caria, on a tributary of the Maeander.

**Τυριαῖον**, **τό**, a town of Phrygia; i. 2. 13, note.

Φ.

**Φαλίνος**, **ὁ**, a Greek of Zacynthus, who was drill-master to Tissaphernes.

**Φοινίκη**, **ἡ**, Phoenicia, the strip of coast north of Palestine, of which Tyre and Sidon were the chief cities.

**Φοίνιξ**, **ὁ**, a Phoenician.

**Φύσκος**, **ὁ**, a tributary of the Tigris, by Opis; ii. 4. 25, note.

**Φρυγία**, **ἡ**, a district of Asia Minor, lying between Pisidia and Bithynia.

**Φωκαῖς**, **ἰδος**, **ἡ**, a woman of Phocaea, a town on the coast of Ionia, slightly north of Smyrna. The person alluded to in i. 10. 2 was called Milto, though Cyrus called her Aspasia, after Pericles's favourite. She was taken by the Persians. Artaxerxes

fell in love with her, but she preferred his son Darius, to whom she was given, but was made at the same time a priestess of Artemis in Ecbatana. Darius, enraged at this, attempted his father's life, but was detected and slain.

Χ.

**Χάλος**, **ὁ**, a river of Syria, near the modern Aleppo.

**Χαρμάνδη**, **ἡ**, a town on the Euphrates, famed for its bitumen pits.

**Χερσίσοφος**, **ὁ**, the commander of the Lacedaemonian detachment sent by the Ephors to help Cyrus. He became, after Clearchus's death, the leader of the army.

**Χερρόνησος**, **ἡ**, *lit.* a peninsula, applied esp. to the Thracian Chersonese, on which Gallipoli now stands.

Ψ.

**Ψάρος**, **ὁ**, a river of Cilicia, which flows from Mount Taurus, and falls into the sea, south-east of Tarsus; i. 4. 1, note.



**Τισσαφέρνης**, **ὁ**, i. 1. 2, note.  
**Τολμίδης**, **ὁ**, of Elis, the Grecian herald.  
**Τράλλεις**, **αἱ**, a town of Caria, on a tributary of the Maeander.  
**Τυριαῖον**, **τό**, a town of Phrygia; i. 2. 13, note.

Φ.

**Φαλῖνος**, **ὁ**, a Greek of Zacynthus, who was drill-master to Tissaphernes.  
**Φοινίκη**, **ἡ**, Phoenicia; the strip of coast north of Palestine, of which Tyre and Sidon were the chief cities.  
**Φοίνιξ**, **ὁ**, a Phoenician.  
**Φύσκος**, **ὁ**, a tributary of the Tigris, by Opis; ii. 4. 25, note.  
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